The Outlook

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The Outlook

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The German Elections

Last week the elections to the German Reichstag, or Parliament, were notable by reason of the success of the Socialists in increasing their representation in the legislative body by about fifteen seats, and their total vote to upwards of 2,500,000—an increase of 400,000. One-third of all the voters in the Empire now class themselves as Socialists, and in Saxony this party now outnumbers all others combined. It is interesting to note that the most pronounced single Socialist success was in Essen, the town of the late Herr Krupp, the great ironmaster, where the vote was increased fivefold. This in the very town in which the Emperor recently and vigorously denounced the Socialists! A confusing factor in fixing the relative positions of parties in the new Parliament is the number of second elections which must be held in all constituencies in which no candidates received a majority. In 192 districts out of 307 there must be new elections at which all the voters must choose between the two candidates who stood highest in the balloting last week. Of the 202 members who received majority votes 54 are Socialists, 87 are Clericals, and only 42 belong to the old conservative groups—the National Liberals, the Conservatives, the Free Conservatives, and the Agrarians. For the maintenance of a conservative economic policy, therefore, Bismarck's successors are becoming more and more dependent upon the conciliation of the Catholic Clericals, against whom he instituted his "Culture Battle." The second elections will not, however, greatly increase the number of the Clerical members, as they carried at the first election almost all of the districts—chiefly South German—in which they have any real strength. In only 36 districts will Clerical candidates be voted for on the second ballot, while Socialist candidates will be voted for in 122 districts. The great Socialist gains, it should be said in conclusion, do not indicate a corresponding advance for revolutionary Socialism. Much of their gain has been at the expense of the old Radical parties, whose members have grown slightly more radical and have been conciliated by the action of the Socialists in putting their revolutionary programme in the background—or rather in the dimly distant future—and concentrating their efforts upon immediately practicable democratic reforms. The recent campaign was particularly directed against militarism and the tariff taxes by which its burdens were put almost exclusively upon the shoulders of the relatively propertyless classes.

❀

The Irish Land Bill

Last week in the House of Commons a vote on one of the sections of the Irish Land Bill was taken. The result was a Government victory, but one purchased at a price and at a loss in support which furnish occasion for not a little misgiving. Mr. John Redmond, the Irish leader, proposed an amendment virtually abolishing the minimum price at which the landlord may sell, if he and his tenant agree on a lower price. This seemingly fair proposition the House rejected by a vote of 217 to 176, thus reducing the Government majority to 41. Mr. George Wyndham, Chief Secretary for Ireland, declared that he considered that limits on bargains were essential precautions. Mr. Redmond expressed regret at Mr. Wyndham's decision, and said that if the amendment was not accepted by the Government he was afraid "they had arrived at the parting of the ways." He declared that the Nationalists must stand by the amendment, and there must be further consid-

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eration of this point by the Government, otherwise ninety-five per cent. of the Irish members would be found in the lobby against the Government. Irish opinion is united, he concluded, and if no concession is made it will be impossible for the Irish members to represent the bill as acceptable to the Irish people. Mr. John Morley, the well-known Liberal statesman, also complained of Mr. Wyndham's attitude. The latter replied in a speech which showed a realization of the gravity of the situation, but which indicated that no concession would be made. The Irish, however, would be more than human if they did not scent some bargaining with a Government needing their support.

❀

Servian Civilization Last week, the day following the election of Prince Peter Karageorgevic as King of Servia, the Skuptshina in a body attended a great thanksgiving service at the Belgrade Cathedral, where a Te Deum was sung. The aged Metropolitan of Belgrade, in gorgeous vestments, was surrounded by the bishops of the Cathedral chapter. None of them had taken any part in the burial service for the murdered King and Queen. The Metropolitan, who officiated at the Te Deum, read a brief address, in which he congratulated the nation upon the restoration of the Karageorgevic dynasty, a dynasty which had included so many brave and noble men. While deploring the necessity for recent events, the Metropolitan thanked the army for what it had done! As half the audience was made up of officers in full uniform, it was perhaps not surprising that they should audibly express their pleasure at these remarks from the prelate, who concluded by invoking a blessing on King Peter and expressing the hope that under him Servia would enjoy peace and prosperity. The service appears to have been a monstrous travesty. The outside world does not take the slaughter of rulers quite so complacently, and the Great Powers are expressing their horror in very distinct language. The Governments most nearly concerned, Russia and Austria, through their Emperors, have addressed to the new King letters which, while recognizing him, insist on the punishment of the assassins of the late King and Queen. The Russian communication expresses the hope that King Peter will display a firm will in investigating at the outset the abominable misdeed which has been committed, and will mete out rigorous punishment to the traitors and criminals who have stained themselves with the infamy of regicide. The English Government has withdrawn its Ambassador from Belgrade, and he will remain absent for some time to come; no formal recognition of the provisional government, which is made up largely of assassins or of their associates, will be made in any form. With this action it is understood that France, Germany, Italy, and Spain concur. The Servians have apparently to learn the fundamental lessons of government, if not the primary lessons of civilization.

❀

The Postal Scandals Public attention continues to be occupied with the investigations in the Post-Office Department. During the past week there has been a rather unnecessary discussion of two rumors—one alleging that officials high in rank were implicated and would be indicted, the other that the investigation was to be peremptorily stopped at a certain point lest the revelations should affect the credit of the McKinley administration. All this discussion seems to us futile; there is no good reason to doubt that the investigation will be thorough and that the public will be fully informed. The chief actual news of the week with regard to the inquiry lay in the fact that Postmaster-General Payne made public the report of Fourth Assistant Postmaster Bristow relating to Mr. Tulloch's charges regarding the Washington city post-office. Mr. Bristow's report seems to confirm Mr. Tulloch's charges very fully, and also confirms the report of the inspectors which we outlined last week. The report puts Mr. Perry S. Heath, formerly First Assistant Postmaster-General, in the light of carrying on the Washington post-office as a bureau of the Department for the purpose of furnishing places for political adherents, and transferring them to the Department in such a way as to avoid the civil service rules. It includes reports of inspectors asserting that in some cases salaries for two positions were paid to the

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same man; that other men drew pay without performing any service whatever; that some of the positions to which appointments were made were unauthorized by law; and that there was found to be evidence of favoritism, political influence, and questionable disbursements. On Monday of this week new indictments were returned against Machen and four others on the specific charge of conspiring to defraud the Government.

❀

Dismissal of Mr. Metcalf

In such an investigation as the present public opinion is not very discriminating, and not only the press, but public officials, are liable to jump from the one extreme of causeless confidence to the other extreme of causeless suspicion. There seems some reason to think that this has been the fact in the case of Mr. Metcalf, the superintendent of the money-order bureau of the Department. The charges against him were thus stated by Postmaster-General Payne in his letter of dismissal:

> It appears from your answer that when the proposals of the different competitors for the contract for supplying money-order forms were opened, Paul Herman, of Rutherford, N. J. (formerly employed as foreman by the Wynkoop-Hallenbeck-Crawford Company, of New York, by which company, it seems, your son is also employed), was found to be the lowest bidder, his proposal being $45,000 below that of the next highest bidder, namely, the Wynkoop-Hallenbeck-Crawford Company; that the bid of Mr. Herman as submitted was regular in form, and that he had deposited a certified check for $5,000 as a forfeit. It further appears that within a day or two the Wynkoop-Hallenbeck-Crawford Company filed a protest against awarding the contract to Herman, alleging that he was not financially responsible; that a short time thereafter Mr. Herman called at your office, and you advised him to withdraw his bid and re-enter the employ of the Wynkoop-Hallenbeck-Crawford Company, understanding at the time that such withdrawal would result in the contract being awarded to said company, and consequently in a loss to the Government; that you offered to write, and did write, a letter to said company, apprising it of your interview with Mr. Herman, and using your good offices in his behalf; that you advised Herman that his $5,000 deposit would probably be returned to him if he adopted your suggestion.

The rules of the bureau, formulated by Mr. Metcalf himself many years ago, and applicable to the granting of all such contracts as that under discussion, provide explicitly that such a contract cannot be lawfully transferred or assigned, and shall not be awarded to "bidders who are unable to prove their financial responsibility aside from the formal guarantee," nor "to bidders whose places of business are unfavorably located, nor to those whose establishments are provided with limited facilities, nor to those who shall not satisfactorily guarantee absolute ability to fulfill such contracts to the satisfaction of the Department." Mr. Herman had no plant; his intention was to transfer the contract; and he was, therefore, clearly barred out by the rules of the Department. There seems, therefore, to be no force whatever in Mr. Payne's assertion that Mr. Metcalf's action resulted in a loss to the Government, and until full investigation shows the contrary it is fair to assume that, although Mr. Metcalf may have gone beyond his province in trying to adjust matters between the Wynkoop Company and Mr. Herman, he acted for the profit of the bureau and to facilitate its work. The presumption of his good faith is confirmed by the universal testimony of those who have known Mr. Metcalf's career, and who have had large dealings with the important bureau he has conducted, that he has been a public servant of a high type—giving to the service skill, constructive force, and organizing ability. His peremptory dismissal by Postmaster-General Payne has been followed by a request for a hearing by him before the Postmaster-General, and, as we write, the Postmaster-General still has the request under advisement. Mr. Payne asserts that it was not any part of Mr. Metcalf's duty to pass upon the question of Mr. Herman's responsibility. While we hesitate to question Mr. Payne's judgment in this matter, it is only fair to say that there has been a general public belief that heads of departments, such as the money-order bureau, have, in point of fact, commonly and constantly throughout the governmental service passed upon points like that in question, subject, of course, to the formal signature and approval of the Postmaster-General. It appears to us that Mr. Metcalf is entitled to a more thorough hearing both from the Postmaster-General and from the general public than he has received.

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Servitude for Debt in Georgia

While the Federal Court at Montgomery is considering the cases of the kidnappers indicted for selling negro men to the managers of convict camps in Alabama, the Waycross "Journal" reports the case of a negro woman similarly victimized in Georgia. The report of the "Journal" is, in brief, as follows:

Lulu Frazier, the negro woman who was sent off to the McRee camp nine months ago to pay her attorney's fee, was brought back to Waycross Monday night, and appeared before the County Commissioners Tuesday afternoon. It will be remembered that she had been arrested and put in jail charged with living in adultery and with bigamy. After three weeks of incarceration it was discovered that she had been legally married, and she was released. In the meantime she had employed a lawyer to defend her, and to pay the lawyer's fee the McRees carried her to their camps to work out the amount, which they considered to be worth fourteen months' servitude. When Lulu was brought into the Commissioner's room at the court-house Tuesday, she was with her erstwhile husband, Nathan Frazier. She was first asked why she had gone to the McRee camps. She replied that Mr. Will Crawley [her attorney] had got her to go there to pay her lawyer's fee. She was asked if she voluntarily hired to McRee. She replied that she did not, but thought she had to go there. She said she went with Mr. Frank McRee.

"Were you allowed your freedom when you got there?" asked the Commissioner.

"I was locked up at night till two weeks ago," she replied.

"How long have you been there?"

"Nine months."

"Did they whip you any?"

"They whipped me twice with a leather strap wide as your four fingers."

"What did they whip you for?"

"They claimed I was trying to run away one day when I went to the cow-pen, and another time they said I was neglecting my work."

Mr. Crawley says that he did not recall what the woman's fee was, and that he did not know what kind of a contract McRee made with the woman. He had nothing to do with her fourteen months' service there, any more than the officers of the court do when they allow the McRees to pay fines and take parties there who have been prisoners.

This Georgia case differs from the Alabama cases, reported three weeks ago, in two important respects. In the first place, the Georgia woman seems to have been imprisoned solely for debt, without any warrant in the law, while the Alabama negroes, in some cases at least, were imprisoned for alleged breach of contract, under cover of a dangerous statute enacted a year ago, providing for the punishment of "any person who has contracted in writing to labor or serve for any given time . . . and who before the expiration of such contract, and without the consent of the other party, abandons such contract." In the second place, the Georgia abuse was exposed solely by the action of local officials, without any intervention of the Federal authorities. Both of these differences give assurance that in Georgia there has been no such widespread kidnapping of friendless negroes as has been revealed in Alabama.

❀

Negro Rights Defended in Mississippi

A correspondent in Lincoln County, Mississippi, a prominent attorney in Brookhaven, sends us an interesting letter explaining the recent Whitecap depredations in that vicinity, and telling the sequel of Judge Fulton's arraignment of them, reported in The Outlook three weeks ago. The letter is so compact that we print it in full, omitting only its introductory reference to our former paragraph: "Under the Deed in Trust law of this State merchants have acquired considerable real estate throughout this section of the country, which has been rented to negro tenants. In December, 1902, negroes who were tenants of such merchants, or who were tenants of landowners living in towns, received notice that they would not be permitted to cultivate land belonging to such landlords. In some instances, also, negroes who owned their own land were threatened in this way and ordered to vacate their homes. The negroes of Lincoln County complained of this treatment, and the Governor offered a reward for the conviction of persons guilty of giving such notices and making such threats. Affidavits were made against several persons charged with this offense. Afterwards they were tried at Brookhaven, the county seat of Lincoln County, by Judge Powell and District Attorney Graves; and they were bound over to await the action of the Grand Jury. In this trial most of the members of the bar in the county refused to defend the Whitecappers. Upon the meeting of the Grand Jury the result was that indictments were secured and a conviction followed in each indictment. The judge imposed a fine and put each con-

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victed person under bond to keep the peace. These convictions were secured upon the testimony of two negro men, who recognized the Whitecappers upon the night they were warned by said Whitecappers to vacate the farm they were renting. The matter of securing their reward has been placed in my hands by these two negroes, and there is every certainty that it will be paid. The indictment and conviction of these parties has without doubt suppressed the Whitecap movement in this county, and the negroes are now living unmolested in their former homes. It will thus be seen that it was more an opposition to merchants and landed men than to the negroes themselves which gave rise to the Whitecap movement, and that the law has successfully protected the colored citizens of Lincoln County, Mississippi."

❀

President Roosevelt on the Kishenev Massacres

The reply last week of President Roosevelt to a delegation of Jewish citizens who requested his aid and the Government's sanction for a petition to the Czar protesting against the Kishenev massacres, not only defined the position of the United States in the matter, but was an extremely vigorous and interesting tribute to the achievements of the Jewish race. That official action by our Government was impossible was clearly shown. It would be a gross insult to a friendly country to assume that its Government instigated or willingly permitted such atrocities. The petition to which President Roosevelt's attention was directed was in its nature a private and not a governmental affair. Nevertheless, the reply of President Roosevelt, prepared as it was with some care and almost officially given out for publication, contained a deep expression of sympathy for the victims and of horror for the appalling calamity at Kishenev. President Roosevelt said :

> Exactly as I should claim the same sympathy from any one of you for any tragedy happening to any Christian people, so I should hold myself unworthy of my present position if I failed to feel just as deep sympathy and just as deep sorrow and just as deep horror over an outrage like this done to the Jewish people in any part of the earth. I am confident that much good has already been done by the manifestations throughout this country, without regard to creed whatsoever, of horror and sympathy over what has occurred.

With regard to the position of the Government of Russia, the President assured his visitors that he had been visited by the Russian Ambassador and had received from him an assurance that the Government of Russia had the same feeling of horror and indignation with which the American people look upon these outrages, and that active measures were being taken to punish all concerned in the outrages. In a way, the utterance of the President may be regarded as giving form and substance to the opinion of the people of this country. It may be hoped that this remonstrance and the horror of the whole civilized world will lead the Russian authorities to take such steps as will make the future occurrence of such an episode, which seems to reek with the barbarism of mediæval times, impossible.

❀

Strike Settlements

The exhaustion caused by the prolonged strike fever resulted last week in the settlement of several important strikes and in pacific overtures to settle and prevent others. In Chicago the waiters' union, under pressure of indignant public opinion—including that of the officials of the American Federation of Labor—abandoned its preposterous attitude in refusing to recognize the employers' association, and accepted the arbitration the latter had offered. In Omaha, where building operations have been practically suspended for three months, the bricklayers last week accepted a compromise by which they were to receive union wages, but agreed to work alongside of non-union men. Other unions also made terms with their employers, and the strike virtually collapsed. In Lowell the strike of the cotton-mill operatives was formally ended by a unanimous vote of the unions, the latter acknowledging a complete defeat. The fact that raw cotton is ten cents a pound, or just twice as high as five years ago, while manufactured cotton goods have advanced but little, had so reduced the manufacturers' margin of profits that the strike, as was pointed out by Mr. Kennan in our columns, was foredoomed to failure. In New York City operations in the

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building trades have not yet been resumed, owing largely to the apparent insistence of the employers' association that the unions must accept the precise form of arbitration offered them. This form, it will be recalled, demanded the exclusion of the walking delegates from the arbitration board, and denied the union the freedom of representation accorded to the employers' association. The position of the employers on this point lent strength to the belligerent faction in the unions. Nevertheless, peace overtures continue to be made, and a small concession on the part of the employers seems now likely to result in the reaching of a general working agreement. At the miners' convention there was an overwhelming popular sentiment in favor of insisting upon the right of the union to "appoint" the miners' representatives on the Board of Conciliation, as provided by the letter of the Commission's award. President Mitchell, however, secured the substance of the union's demand by dismissing as trivial the form in which it had been put. Upon his recommendation, the convention elected as conciliators the three district presidents who had previously been appointed, and the operators promptly accepted this action as satisfactory to themselves. Through this bit of courteous diplomacy President Mitchell avoided a needless strain upon friendly relations with the operators.

❀

A Lesson in High Finance

The public rehearsal of their woes by the various magnates of the United States Ship-building Company last week furnished an impressive lesson in the mysteries of trust finance. This Company was organized, it may be recalled, just as the public appetite for trust securities began to be cloyed, and the difficulty of selling its stocks at the figures expected nearly wrecked the banking company which had financed the enterprise. Even the bonds of the Company fell to a low figure, and some of the dissatisfied bondholders asked for the appointment of a receiver. Their complaints drew forth the published replies of Mr. Lewis Nixon, the experienced ship-builder who has been the President of the trust, and Mr. Charles M. Schwab, who has been the controlling factor in its management. Mr. Nixon's statement is chiefly remarkable for its general disclaimer of all knowledge of the financial side of the enterprise. The prospectuses issued to attract investors seem to have been entirely out of his department, though his name as President of the Company was one of the most attractive things about them. As a ship-builder, he says, he was hampered by intolerable limitations, and his general view as to the economy of trust management is strikingly in accord with the pessimistic one so frequently expressed by Mr. Carnegie. Instead of the combination earning half a million a year more than the constituent companies had done, it earned half a million less—a result partly attributed by Mr. Nixon to "the decrease of energy of management at some of the plants with the removal of local and personal responsibility." But Mr. Schwab's statement is still more interesting. He went into the ship-building combination, he says, in order to secure a good customer for the United States Steel Corporation, of which he is President. Then he and Mr. Morgan bought the Bethlehem Steel Company and sold it to the ship-building combination—thus enabling it to supply its own steel without patronizing the corporation of which he is President. He practically denies the charge that he paid but three million dollars for the Bethlehem works, declaring that he paid Mr. Morgan nine millions for it. He admits, however, that he sold it to the ship-building combination for $10,000,000 of bonds, $10,000,000 of preferred stock, and $10,000,000 of common stock. A voting power was given to his bonds as well as his stocks, and he was thus in complete control of the management of the combination. Now that the whole speculation stands as it does, he offers to complaining bondholders to return their thirty million dollars of securities if the Bethlehem works are given back to him; but the bondholders reply that under his management the value of the Bethlehem works has been enormously increased at the expense of other funds of the combination, and they ask a still greater concession. Of course the whole proceeding has called forth a great deal of angry comment on the part of investors who trusted to the great names in the combination and the enor-

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mous economies which consolidation was expected to secure.

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Lives Saved by Automatic Couplers

The report of the Inter-State Commerce Commission, just issued for the year which ended in June, 1902, brings out sharply the remarkable prosperity of American railroads. They have now over two hundred thousand miles of track, or nearly half again as much as the whole of Europe, and a standing army of nearly twelve hundred thousand employees—an industrial force just about equal to the military forces of Germany and France. Particularly satisfactory to investors is the contrast between conditions in 1902 and 1896. During this period net earnings have increased sixty-two per cent.—from $377,000,000 to $610,000,000. If the net earnings of each year are capitalized at a five per cent. rate—the natural basis when selling securities in Europe—the value of the roads has increased from about seven billion dollars to twelve billions. The aggregate of salaries and wages paid has not increased in so large a ratio, but this has advanced from $468,000,000 to $676,000,000. The average wages for each employee have increased from $550 to $580, or about five per cent. The general advances in railway wages made during the past five months will add materially to the gains recorded for the employees. To the public, however, these financial figures are perhaps less interesting and certainly less novel than the gains recorded in saving the lives of trainmen by the enforcement of the automatic coupler law of 1893. The figures upon this point to which Mr. E. E. Clark, of the Brotherhood of Railway Conductors, has recently called attention in "Boyce's Weekly" are gratifying in the extreme. In 1893, he writes, a few roads had voluntarily introduced the automatic couplers, but most of the roads refused to follow their example because of the expense involved. The railway brotherhoods in that year convinced Congress that "the balance-sheet had to be made up with dollars on the one side and human lives on the other," and succeeded in getting through both houses an act requiring that within five years all cars used in inter-State commerce should be provided with automatic couplers. The time allowed to substitute the improved couplers for the old ones not quite worn out was afterwards extended to 1900. In 1893 the number of persons killed in coupling cars was 433, and the number injured was 11,277. In 1902 the number of killed had been reduced to 167, and the number of injured to 2,864. Inasmuch as the number of railway employees had meanwhile greatly increased, and inasmuch as the National law does not cover cars used in purely State traffic, the act has certainly succeeded as well as its most enthusiastic supporters hoped.

❀

Major James B. Pond

Major James B. Pond, who died on Sunday of this week, in the sixty-fifth year of his age, has rendered to the American people a service something analogous to that of a great publisher, with this difference: the publisher introduces the writings of thinkers to readers; Major Pond introduced the thinkers themselves to audiences. When he began his work as a lecture agent in 1875, the lecture platform was more an instrument of education and less a means for amusement than to-day. Under his auspices many of the great public teachers of the last quarter of the last century addressed the American public, from that distinctively American forum, the lecture platform. Among those whom he was the means of introducing to America are Henry M. Stanley, George Kennan, Ernest Thompson Seton, Israel Zangwill, and John Watson. Among those whose agent and representative he was were Wendell Phillips, Charles Sumner, Henry Ward Beecher, John B. Gough, Joseph Jefferson, George W. Cable, Mark Twain, Bill Nye, and James Whitcomb Riley. The extent and nature of his work are indicated by the fact that he traveled with Mr. Beecher nearly three hundred thousand miles, and spent the last summer of Mr. Beecher's life with him in England, during which time, under his arrangements, Mr. Beecher preached seventeen times and delivered nine public addresses and fifty-eight lectures. Major Pond's imperturbable good humor, broad human sympathies, naïve enthusiasm, personal as well as professional interest in the men whom he represented, delight in the work of both entertaining and educating

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the audiences to whom he introduced them, coupled with his high ethical ideals, gave him easily a front rank in a profession which he may almost be said to have created. We do not think that in that profession he ever allowed himself to be the instrument of lecturers whose influence on American life was otherwise than beneficial, or of entertainments which were other than innocent, healthful, and, in the broad sense of the term, elevating.

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Herbert Vaughan Cardinal-Priest and Archbishop

On Friday night of last week Cardinal Vaughan, head of the Roman Catholic Church in England, after many weeks of illness, died in London. Born in 1832 of a family which had been Roman Catholic for generations and had furnished many stalwart sons to the army and the Church, he became an ecclesiastic of the militant, uncompromising type almost by instinct. In character, training, and inheritance he offered a strong contrast to his predecessors in the archiepiscopal see of Westminster, Cardinals Newman and Manning, both of whom were accessions to the Church of Rome from the Church of England. During his term as Archbishop of Westminster the extreme High Church party of the Church of England made many advances to the Roman Catholic Church, but Cardinal Vaughan would have no dealings with them. He believed that Rome would eventually become supreme in England and needed to have no treaty with those whom he considered schismatics. Probably this policy gained the Roman Catholic Church many who find repose in what is unyielding; but it also did much to awaken the opposition of those who under other circumstances would have been content, with easy tolerance, to let the Roman Catholic movement go its own way. It is therefore difficult at present to estimate Cardinal Vaughan's service to the hierarchy of which he was so distinguished a member. He was held in high esteem by the present Pope. When he was a young man, still a priest, he visited America twice to further missionary work among the negroes. In 1873, the year after his second visit, he was made Bishop of Salford; in 1892 was made Archbishop of Westminster; and the next year was received into the College of Cardinals. Besides his attitude of opposition to all conciliatory policies, Cardinal Vaughan was eminent for his interest in ecclesiastical education and for his active efforts for the furtherance of temperance.

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Inauguration of President Bliss at Beirut

During the week of May 10 the Syrian Protestant College at Beirut celebrated the inauguration of its new President, the Rev. Howard S. Bliss, D.D. The retiring President gave a historical address, and there were also a series of addresses on "The Foundations of Religious Belief." At the installation exercises the hall was crowded with foreign residents and representatives of the highest Syrian culture, there being about one thousand people in the body of the building and one hundred and fifty on the platform. The President Emeritus represented the Board of Trustees, and there were addresses from the Syrian Mission, the local Board of Managers of the College, the faculty, the alumni, and the students. President Bliss's inaugural address was an eloquent discourse upon "The Educated Man," his qualities and development. The Syrian Protestant College was founded in 1866, under the direction of the Rev. Daniel Bliss, D.D., father of the new President, recently appointed President Emeritus. It has never been directly under mission control, being incorporated under the laws of the State of New York, and governed by a board of trustees resident in New York City; but in aim and in effect it has worked for the civilization and evangelization of the East. From very modest beginnings it has grown to be a college that would now bear comparison with many an American institution. On its beautifully situated campus of forty acres there are twelve large, well-equipped buildings; the corps of instructors numbers forty-five; and the six hundred and fifty students come from Syria, Turkey, Armenia, Persia, Egypt, Greece, the islands of the Mediterranean, even from Brazil and New York City. Instruction is given in six departments—the schools of medicine, pharmacy, and commerce, the college, the preparatory department, and the school of Biblical archæology and philol-

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ogy. In connection with the medical work clinics are held at the Johanniter hospital, and a model pharmacy has been established on the campus. The American trustees have recently decided to increase the endowment by $500,000, and a few weeks ago the Sultan issued an *irade* allowing the College new and important privileges.

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The Election of Dr. Lines

Great interest has attended the election of a Bishop of Newark in succession to the late Bishop Starkey. At the first Convention there was a deadlock between the clergy and the lay delegates which prevented an election. On Tuesday of last week, at an adjourned meeting of the Convention, the Rev. Dr. Edwin Stevens Lines, rector of St. Paul's Church, New Haven, Connecticut, was elected Bishop on the fifth ballot. Dr. Lines's majority of the clerical vote was small, but his election was accepted with the utmost good feeling by a very large majority of those who had voted for other candidates, and would have been made unanimous but for the opposition of three or four clergymen representing the extreme ritualistic wing of the party. The ministry of Dr. Lines in New Haven has been notable for its deep religious spirit and its practical efficiency; and he is held in very high regard by men of all classes for his sterling character, his courage, capacity, and friendliness. From many points he is one of the foremost citizens of New Haven. His election as Bishop of Newark is another indication of the strength of moderate churchmanship. Dr. Lines is in no sense a partisan, and, if he accepts, will be the Bishop of the Church and not of a party. The results of all recent elections in the Episcopal Church and of the votes in the various conventions on the question of a change of name indicate a very conservative sentiment and a distinct reaction against the extreme ritualistic movement.

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The Turkish Method of Revising the Bible

The American Bible Society has indirectly felt the result of recent political agitation in the Turkish provinces in a curious way. The Turkish Department of Public Education has become suspicious of the editions of the Bible published by the Society. It has been aroused by such an insignificant change as the addition of the word "here" in the saying of Jesus (as recorded in Mark xiii. 2 and Luke xxi. 6) that "there shall not be left [here] one stone upon another." Perhaps the Department felt that that was bringing it too close to Constantinople. In another case the Department objected to the word Macedonia. The substitute they suggested would, if uniformly adopted, make the famous passage in Acts xvi. 9 read, "Come over into the villayets of Salonika and Monastir, and help us," though in fact the objection seems limited to the word as used in but one of Paul's epistles, the First to the Thessalonians. As used there it seems to the casual reader far more harmless. Other objections in past times have been even more curious, though perhaps more comprehensible. In one Bible a map of Egypt was objected to because it was printed in red, and that suggested British possession! But perhaps the most naïve suggestion was that the sentence in 1 Timothy i. 9, "Christ Jesus came to save sinners," was unwarranted in including Mohammedan sinners with the rest of mankind, and that the sentence be changed so as to read, "Christ Jesus came to save Christian sinners"! Though this Turkish suggestion does not altogether lack pertinency, it is satisfactory to be able to record that this change was finally not insisted on. Humorous as the procedure of the Turkish Department of Education may appear, it is not altogether different in principle from that followed by many theologians who have occupied themselves in reconciling the Bible to their systems of belief; it is only more frank and ingenuous.

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College Events

There were several picturesque incidents in the college world last week; among them the visit of President Roosevelt to the University of Virginia, where he was received with characteristic Southern cordiality, the audience applauding him enthusiastically as he was introduced in the fine auditorium. His speech was brief and characteristic. He emphasized the significance of the University of Virginia in the history of the country, not only on account of its

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early constitution, but on account of its historical associations, and said that at almost every step in his recent journey across the continent he had been reminded of some important thing accomplished by a Virginian or a descendant of a Virginian. He paid a tribute to the courage and services of Lewis and Clarke, and many other citizens of the State; and declared that Virginia has a right to be proud of the character of the men whom she has sent into public life. He commented on the beauty of the housing of the University, recalled the fact that Poe and Thomas Nelson Page were among its graduates, and spoke of the great number of Virginia University men filling high public positions. He emphasized the duty of citizenship, and made his customary plea for a strong navy as an instrument of peace, declaring that the way to invite war was to be "prosperous, aggressive, and unarmed." There was a great gathering of the graduates of Phillips Academy at Andover on Wednesday to commemorate the one hundred and twenty-fifth anniversary of a school which has taken the highest rank among secondary schools for scholarship. The chief feature of the day was the address by the Chinese Minister, Chen-Tung-Liang-Cheng, a graduate of the seminary, who greatly interested his audience by his very intimate dealing with baseball and other games and with his reminiscences of his own athletic performances. On the same day occurred the celebration of the hundredth anniversary of Bradford Academy, not far from the Academy, of which a full account appears in this issue of The Outlook. At the Brown University Commencement President Faunce announced gifts amounting to $25,000 in money, and various important contributions of paintings and books. At the University of Chicago President Harper announced gifts aggregating nearly $700,000. At the University of Iowa Senator Hoar declared that the final purpose of all scholarship and of all life is character, and that the fate of the Nation depends in the last resort on individual character. At Hobart College, Geneva, New York, Langdon C. Stewardson was formally installed President of the College; and among other degrees conferred was that of Doctor of Divinity on the Rev. J. Selden Spencer, of Tarrytown, New York, the recent celebration of the fifty-second anniversary of whose connection with Christ Church parish in that town was reported in these columns. At the University of Rochester Mr. Talcott Williams, of the Philadelphia "Press," received the degree of Doctor of Letters.

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The Literature of Anarchism

There is something more than an interest of curiosity attached to the purchase by Columbia University of what is believed to be the most complete collection of Anarchistic literature in existence. As a member of the Columbia faculty who has examined the collection points out, not only will students of sociology and history find in this collection material and data of value, but it has an even more positive interest for those who are looking into the problems of morbid psychology. It seems that the collection was made by a French Anarchist living in London; that it was turned over by his executors to a well-known London firm of book auctioneers, and that it escaped the observation of book-hunters and specialists so completely that the agent of Dr. Canfield, the Columbian librarian, secured the entire library for only one hundred dollars; while the real value is shown by the fact that double this sum and more has since been offered for single items in the long list. Such a "find" has rarely been heard of lately among bibliophiles. The collection includes not only about two hundred and fifty sets of periodicals and newspapers relating to Anarchism and three hundred books and pamphlets, many of which are rare and a few of which are absolutely unique, but also hundreds of photographs of revolutionists, a great mass of documents, letters, and manifestoes by leading Anarchists, and an extremely curious collection of posters, broadsides, and inflammatory songs. Among these are to be found such things as a so-called death-warrant predicting to Anarchists the assassination of President Carnot, of France, and a bundle of scorched papers found on the body of a London Anarchist who died while hurling a bomb into a crowded square. One benefit to be found from a careful study of such documents and books is, of course, the light thrown on

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the methods of thinking and the growth of belief among the deplorably large number of men who, either through personal wrong or through that peculiar intellectual twist which we call crankiness, have been led to adopt the theories of violence as a remedy for social evil. Another is the exposition by its own adherents of the so-called philosophical Anarchism which disowns the idea of violent measures, although it fails to explain how otherwise the abolition of all government is to be obtained. Sociologists will find hereafter in the Columbia Library a mine of curious information not obtainable elsewhere in this country and probably not to be found in any great foreign capital.

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The Ascent of Sorata

What is the highest mountain peak in the Western Hemisphere? The claim has been made for several mountains, but there seems to be good reason to accept the belief of Sir Martin Conway, Professor Pickering (who established the Arequipa Observatory in South America for Harvard), and others, that the honor lies with Sorata, in the Andes of Bolivia. The ascent to the top has never been made; the feat was attempted in 1898 by Sir Martin Conway, but he failed to reach the summit. Sir Martin is confident that Sorata exceeds in height the Chilian mountain Aconcagua, and believes that Sorata will measure between 22,000 and 25,000 feet. To solve the problem of primacy among American mountains, to make other ascents of special interest, to visit the remains of the pygmy city near Lima, Peru, to search for a reported pygmy city near Mount Chachani in Peru, and to carry out other archæological investigations in that vicinity—these are the principal objects of the expedition organized by Miss Annie S. Peck, which sailed from New York last week. Dr. Tight, of the University of Mexico, will accompany the party and will have charge of the scientific observations. The chief guides have been brought over from Switzerland. Miss Peck's feats in mountain-climbing have given her a first place among American women mountaineers; the Matterhorn, and, in Mexico, Popocatepetl and Orizaba (the last being far the most difficult), are among her achievements. Miss Peck is not only an expert mountaineer, but has a reputation as a scholar, magazine writer, and lecturer; she has been a teacher at Purdue and Smith Colleges, was the first woman student at the American School of Archæology in Athens, and holds two degrees from the University of Michigan. It may be expected, therefore, that there will result from her present undertaking something of serious scientific and archæological value, as well as one of those graphic and thrilling accounts of mountain-climbing which writers and climbers like Whymper, Mummery, and Conway have made so fascinating and dramatic. Readers of The Outlook will be interested to know that Miss Peck's expedition is undertaken in large part under the auspices of The Outlook, and that at the earliest practicable date the accounts of its achievements will appear in this journal, illustrated with the author's own photographs.

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Leprosy in Norway

Until the middle of the last century the number of lepers in Norway was very large, as little attempt had been made to check the horrible disease, and the prospect of uprooting it seemed small. It was not until 1870, when the total number of lepers in Norway was estimated at 2,055, that a decided improvement began to appear, and this has continued and increased ever since. In 1885 the number had fallen to 1,195, in 1895 to 688, and in 1900 to 577. The marked decrease in cases since 1885 is due chiefly to the passing of a law in that year for the compulsory isolation of patients. The administration of this law proved so successful and met with so little opposition from those affected by it that a similar measure has recently been introduced in connection with tuberculosis. In some districts where leprosy was formerly very common not a case is now found, and in Bergen the St. Jörgens Hospital for lepers has been turned into a sanitarium for tuberculosis. Although it is impossible to fix a definite date, there is good reason to believe that before many years leprosy will be wholly a thing of the past in Norway. A similar change for the better is reported from Iceland, presumably from the same causes.

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To College Graduates

There are two forms of knowledge which the college can do but little to furnish, but which you must acquire if you are to succeed in the life on which you are about entering. Perhaps we should rather say, two forms of capacity: one is represented by the word Insight, the other by the word Foresight.

You are going out to deal with men. If you are to deal successfully with them, you must understand them. You must know their nature and the motives which control them. If you are to live peaceably with them, you must know how to avoid needless friction. If you are to lead them, you must know how to win their confidence, esteem, respect. To do this you must enter into their lives, see things as they see them, get their point of view, be able to put yourself in their place. You must be able to do this not only for right-thinking, right-willing, and reasonable men; you must be able to do it for wrong-thinking, prejudiced, and unreasonable men, for with such men you will have to do in your life.

If you go into the ministry, you will enter it after three or four years of academic study, four years of college study, three years of professional study. You will have obtained new views of theology and of the Bible. Much of the creed of your fathers will perhaps seem to you antiquated; much even of the Bible will have taken on a new significance. But you will have to preach to a congregation many of whose members have not taken an academic course, few of whom have taken a college course, none of whom have taken a theological course. You will have to preach to a congregation possessed by the prejudices from which you imagine that you have been emancipated. Their prejudices will rise up in arms against you, if they find that you are attacking the traditions which they hold sacred, but which you regard outgrown. If you are to give them a better knowledge, a broader horizon, a larger life, it is not enough that you know what that better knowledge, that broader horizon, that larger life, are; you must know them, their horizon, their life; and you must know how to lead them out of the valley on to the mountain top.

Or you are going to practice medicine. If your patients were all reasonable men and women, your task would be easy; but they are not. Even in their best estate they are not all reasonable men and women, and you will have to deal with them when they are not in their best estate but are morbid. You will have to deal with patients who throw your medicine out of the window and still expect you to cure them; in one house with a mother busy with other things and careless of the sick child; in another house with a mother whose weak and tearful sympathy does much to negative the influence of your presence and the effect of your medicines. It is not enough for you to know physiology and anatomy and therapeutics; not enough for you to know what your medical school has told you; you must know men and women—their physical constitutions, their mental and moral constitutions. You must understand them—their life, their narrownesses, their prejudices, their unreasonablenesses. You must see into them, that you may minister to them.

Or you are going into a mercantile or a manufacturing life. You are going there to take some position of responsibility. Not to be a day-laborer, not to be a single workman under orders, but to be a foreman in a shop, or the head of a department, or perhaps eventually the manager of the entire industry. To do this successfully you must understand workingmen; you must know their tastes and inclinations, their prejudices and passions, their envies and jealousies. You will have to deal with labor unions. If labor unions were always directed by well-trained minds, if they were always actuated by the highest motives, were always led by the noblest men, always sought the greatest good of the greatest number by the purest and best measures, your task would be easy, except that there would scarcely be any use for you at all. If labor unions were made up of educated scientists and industrial saints such as these, workingmen would need no foremen, no bosses, no managers of departments. In fact, their race, their religion, their mental and social habits, their companions, their traditions, their very language, will be different from yours. You must learn how to see with their eyes, to feel with

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their hearts, to share in some true sense their experiences. You must know how to avoid avoidable friction; when to concede, when to refuse concession. You must understand not only what is just and right, but what seems to them just and right; and in order to enable you to make them see with your eyes, you must first see with theirs.

College life has given you some acquantance with men; but it has been for the most part with men of your own class, educated and cultivated men, whose horizon is your horizon, whose interests are your interests, whose traditions are your traditions, whose point of view is your point of view. You have now to mix with men whose whole conception of life will be different from yours, who will perhaps be no more prejudiced, but who will have other prejudices, no more narrow, but will have other narrownesses, no more selfish, but will have other selfishnesses. How to deal with them with the courage that is always patient and the patience that is always courageous, with the gentleness that is strength and the strength that is gentle, this is one of the lessons you must learn if you expect to win success in your life, whatever its path may be.

The other knowledge or capacity which you must acquire is Foresight. "There's a divinity that shapes our ends, rough-hew them how we will." We must understand what He is doing, to what end He is shaping our generation. We are like men upon the deck of an ocean steamer. We can walk forward or backward, or not walk at all; but we are borne on toward a distant point by forces which transcend our understanding, and which we can do little to direct. The currents which control our life are almost wholly beyond our control, and we succeed in life only as we understand what those currents are and whither they are carrying us. We fail in life, however sagacious, strong, talented, and learned, if we set ourselves against those life-currents, endeavoring to thwart them, or if we live in ignorance of them, as though they did not exist. John C. Calhoun was a great political thinker, Robert E. Lee was a great military commander, yet their lives resulted in failure because they fought against the irresistible currents of human destiny. It was decreed by a power mightier than the mightiest that the feudal system of the South should be overturned, and on its ruins a new system erected. Democracy was, as the saying is, in the air; it was as hopeless to resist it as it would be for the iceberg to resist the summer sun and the warm bath when it gets into the embrace of the Gulf Stream. Daniel Webster was a far greater man than William Lloyd Garrison, but Daniel Webster endeavored in vain to check the currents that led through attempted secession to emancipation, and William Lloyd Garrison lived to see his dream realized, though by methods the operation of which he had in vain endeavored to prevent.

You must understand the currents of this age if you are to live successfully in it.

The individualism of the middle of the nineteenth century belongs to the past. Ruthless and unlimited competition is passing away. No human forces are strong enough to restore it. We are living in the age of combination and co-operation. It is equally in vain for the coal operators of Pennsylvania to refuse recognition to the laborers' union and for the waiters' union in Chicago to refuse recognition to the hotel-keepers' union. Capital will combine for greater efficiency; labor will combine for better protection. The man who endeavors to prevent combination, whether of capital or of labor, swims against a resistless tide. He walks from the bow to the stern of a steamer which is steadily carrying him in the direction opposite to that in which he thinks he is walking. The wise leader of industry will neither ignore the competition of the past nor attempt to resist the tendency to co-operation and combination in the present. He will endeavor to see how out of the competition of the past to construct a combination and co-operation which will preserve the virtues and values of individualism, and secure also the virtues and values of a true, free, co-operative fellowship. The tendency toward combination is as apparent in government as it is in industry. It is a part of the great movement toward universal brotherhood which can be guided, but cannot be thwarted. The separate and jealous provinces of Italy are united in one Italian kingdom. The hostile German States are united in

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one German Empire. Egypt, India, Australia, have become parts of the great British Empire. The frantic endeavor for the dissolution of the American commonwealth in the interests of political individualism failed. In lieu of it, the American flag floats not only over all the former American commonwealth, but, in spite of the protests of the timid, carries American sovereignty across the ocean to Hawaii and the Philippines. Commerce beckons American enterprise to enter the East, a thousand miles nearer our coast than to the British Isles, and opportunity demands of us a courage and a wisdom equal to the exigencies of the new day which dawns with the new century. To resist the tendency toward what men miscall imperialism is a hopeless task; to guide the tendency so that wherever the American flag carries with it American sovereignty it shall also carry with it liberty, justice, and good will, is the problem which the God of nations calls on you to solve.

In religion the supreme and final authority has passed, for substantially all Protestant denominations, from the Church, and is passing, despite the hopeless resistance of many, from the Bible. The minister of the future must learn that the secret of authority is God in the individual conscience, and that the authority both of the Church and of the Bible is due to the fact that they have both interpreted that voice to human souls. He who would succeed in the religious development of his age must not live in the nineteenth century, still less in the sixteenth. He must live in the twentieth century, and must show men how to use both the Church and the Bible in interpreting that voice of God in the soul of man which is the secret of all authority—social, political, and religious.

You may not agree with this interpretation of the life-currents of this twentieth century. We briefly describe them, not for the purpose of making you see life as we see it, but for the purpose of inducing you to turn your faces toward the future and see for yourselves whither those life-currents are guiding you. The knowledge of the past will not give you success in the present, unless out of that past you learn lessons to guide you toward the future to which God is bringing the children of men. All that you have learned of history and literature, of science and of art, in your college course will serve to enrich your life and that of your fellowmen, will serve to give you real influence over them and real leadership in your age, only as, to the scholarship which the college has conferred upon you, you add by your own individual study of life and men these two vital qualities, Insight and Foresight—an understanding of men, and some comprehension of the future toward which you must guide both them and yourself.

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John Wesley

If the Methodists are inclined to regard the writings of John Wesley as a supreme and final authority, the other Christian denominations too little recognize the value of the service which he has rendered to the whole Christian Church. It may be hoped that his bi-centenary will have the effect to call attention, not only to that service as an important historic fact, but to the principles which that service illustrates and the direction in which it points the Church universal to-day.

The primitive Church was primarily a missionary organization, and this missionary spirit remained in it, inspiring and actuating it, for several centuries. The spirit and purpose of Paul animated the early Fathers of the Church, and Christian missionaries went from Rome into northern Africa, throughout northern Europe, and as far as England. English and Irish missionaries in turn crossed the Channel as heralds of the new faith. During this epoch the first duty of the Church was to give to others its newly discovered gift of life; though it simultaneously organized a ministry for the development and enjoyment of that life itself. It may not be easy to say how or why this spirit was lost. Perhaps Augustinism in the Roman Church and Calvinism in the Protestant Church may have had something to do with that loss. For a faith which teaches that the number of the saved is so determined by divine decree that it can neither be increased nor diminished is not an incentive to missionary effort.

Whatever the cause, in the beginning of the eighteenth century there was practically no missionary work in the Protestant

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churches except among the Moravians. In England institutional religion had become little more than a class privilege. There was a "Society for the Propagation of the Gospel," but its energies were mainly devoted to labors in the English colonies. There was some attempt at Church extension, but very little evangelical enthusiasm. The general religious conditions in England were some years ago thus described by an eloquent writer in the "North British Review:"

> There was no freshness in the past, and no promise in the future. The Puritans were buried, and the Methodists were not born. The philosopher of the age was Bolingbroke, the moralist was Addison, the minstrel was Pope, and the preacher was Atterbury. The world had the idle, discontented look of the morning after a wine-mad holiday; and, like rocket-sticks and the singed paper from last night's squibs, the spent jokes of Charles and Rochester lay all about, and people yawned to look at them.

It was at this time (1703) that John Wesley was born. He was designed for the Church, became a High Churchman and an extreme ritualist, urged the maintenance of a weekly administration of the Lord's Supper, excluded from it all Dissenters and admitted to it Romanists. The spiritual earnestness of the Moravians attracted him, somewhat as the spiritual earnestness of the Christians attracted Saul of Tarsus, and in 1728 he underwent a conversion as radical if not as sudden as that of his ancient prototype. The theological reformation which he initiated was twofold: he denied the doctrine of Calvin, that man had lost his freedom by the fall, and taught that all men were free to accept the salvation which was proffered to them, and all men were able to do so. This doctrine of human freedom necessarily carried with it a doctrine of philosophic universalism, which, heresy though it then was—heresy social as well as theological—he frankly accepted and logically developed. He taught that the Christian life was in good faith offered freely to all men—elect and non-elect, rich and poor, cultivated and ignorant. Holding these two doctrines—perhaps we should rather say, this one doctrine, since philosophical universalism is a necessary result from freedom of the will—he laid upon the Church the responsibility of carrying the gift of life to all men, and he practiced what he preached, by going forth as a herald to offer this gift to the uncultivated and the non-elect, as he could gather them in the streets of the towns and in the fields of the country.

In the birth of Methodism the universal Protestant Church, both Puritan and Episcopalian, experienced a new birth. For to-day practically the Christian ministry of all denominations are Wesleyan in their theology. The doctrine of human freedom and of consequent human responsibility, with its necessary accompaniment, the new evangelism, was taken up in this country by such men as Lyman Beecher, Charles G. Finney, and Albert Barnes. It split the Presbyterian Church in sunder, and the preachers of the new theology were turned out as heretics; but the doctrines remained in the Church which had excluded the preachers, and to-day it would be difficult to find any professed Calvinist of any eminence who holds to John Calvin's doctrine that the freedom of man has been lost by the fall, or denies John Wesley's doctrine that every man is free to repent of his sin and accept the gift of God through Jesus Christ. Every Protestant Church has its missionary organization and its missionary work. Every Protestant Church is in theory, though not always in practice, a herald of life to those who do not possess it. That this is true, that the Protestant churches are missionary churches, is primarily due to the Moravians; secondly, to John Wesley, who, imbibing the spirit of catholicity and of missionary enthusiasm from the Moravians, carried it over into other denominations by his spiritual earnestness and his organizing power.

And yet, though in theory substantially all Protestant churches accept the fundamental postulates of Wesleyan theology, and attempt to act in accordance with that theology by their missionary endeavors, there is, we are persuaded, a great need of a new revival of the spirit of what might be called either Wesleyanism or primitive Christianity. The churches of to-day are too much mere worshiping assemblies. They devote too large a proportion of their energies and their income to promoting the enjoyment of the Christian life by those who already possess it, and too little to imparting that Christian life to those who do not possess it. The cathedral-like church, the well-organized

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choir, the well-paid orator, all minister to the spiritual luxury and perhaps to the spiritual development of the elect and cultivated few. They do little to carry the message of life as heralds to the non-elect and the uncultivated. The Church needs to study afresh the methods, and still more the life, of the primitive missionaries, the Wesleyan itinerants, and the Puritan revivalists. We do not, indeed, urge the re-employment of their methods. It is not at all probable that street and field preaching would accomplish in this century in America what it accomplished in the eighteenth century in England. It is quite as improbable that the methods of St. Patrick and St. Columba would be efficacious in our country and in our time. But, though a renewal of their methods might not be desirable, a revival of their spirit is the greatest need of the Church. The most discouraging sign of our times is the content of the Church to provide for the spiritual edification of its own members by a combination of all the æsthetic enjoyments which architecture, music, and oratory combine to afford. The most hopeful sign in the Church is the growing discontent with a religious work so limited in its scope and effects, and the beginning of the inquiry what methods the Church can discover and adapt for our age and our civilization, in order to do effectively in the twentieth century the work which the primitive Church did in the apostolic age, and which John Wesley and his followers did a hundred and fifty years ago.

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Church and State in France

The recent confirmation of President Loubet's son in a Paris church without the President's presence brings to mind in a concrete way the estrangement which exists in France between many sincere, patriotic, and intellectual men of radical opinions, on the one hand, and the Roman Catholic Church, so long the dominant religious power in the country, on the other. No one doubts the sincerity of the French President in maintaining an attitude of resistance to what he considers the interference of the Roman Church in French affairs; but many even among those of his own political faith must deplore an attitude which accentuates the unhappy division on religious matters increasingly evident.

The truth is, France needs, and has always needed, both Conservatives and Radicals in religion as in politics. As a conservative body, the service of the Roman Catholic Church in solidifying France has been of great importance. The superstitions which have encumbered Latin Christianity for centuries are not so prevalent in France as in Italy and Spain; while the priests and prelates have been of a higher order intellectually than those found in the other Latin countries. Nor has the work of the French priests been purely religious; it has had perhaps an equal social value. No one can read the novels of Honoré de Balzac, Victor Hugo, Ludovic Halévy—to mention three names at random—without feeling that the village *curé* was and is one of the most influential social personages in France. It is perhaps not too much to add that this distinction has been for the most part deservedly gained.

But the Roman Catholic Church has not been entirely represented by its priests. There have been also the monks; and the antagonism to republican institutions from a few of the reactionary monastic orders has been undeniable. That the whole nation has recognized it was shown two years ago when the Law of Associations was passed. By the terms of this law every association, religious or secular, must obtain the Government's authority for the exercise of its special functions. Some of the monastic orders applied for such authorization; others, feeling that they owed allegiance only to the Vatican, did not. In the latter category there were both preaching and teaching orders and one notable charitable order, the Carthusians, the makers of a famous liqueur at their monastery, La Grande Chartreuse, near Grenoble. These orders retired under duress from France, some going to England and America, and others to Austria, Italy, and Spain. The teaching of French youth will be hereafter under greater Governmental control and direction. The Radical Ministry has not been satisfied with effecting this result; it has attempted to silence certain preachers who have been osten-

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tatiously invited, on account of their martyrdom as members of a proscribed order, into the pulpits of cathedrals whose bishops have been in sympathy with reactionary political ideas. In contrast with such prelates, there are others, the Archbishop of Albi being a conspicuous example, who declare that the logical outcome of the whole situation would be the separation of Church and State, but that the Church cannot afford just now to have the Concordat denounced, since it would cut off eight hundred priests from salaries paid by the State, without any guarantee that they could find equal or even scantier support.

The Concordat was framed a century ago by Napoleon, who had recently become Emperor, and Pope Pius VII., who was anxious to make terms with him. They finally agreed that the Government should nominate candidates for episcopal honors; and in return for this privilege the Government agreed to pay the salaries of all the priests and bishops. The present position of the Vatican is that the spirit of the Concordat demands a "nominatio nobis"—a nomination *to us*—as indicating that the supreme power of approval or disapproval rests with Rome. The French Premier's reply has been to omit the word "nobis" from his recent nominations. This, however, is only a detail; the main matter is the attitude of the bishops and other clergy regarding obedience to the secular law. In a recent speech in the Chamber of Deputies, M. Combes declared—amid the loud disapproval of his Socialist supporters, it is true—that, for one, he intended to support the Concordat in its integrity, but only so long as the bishops and priests remain strictly observant of the civil law.

In America, with its time-honored tradition respecting freedom of education and of worship, we can hardly realize the full meaning of the possible separation of Church and State in a land where nine-tenths of the population are nominally Roman Catholic, and where a historic charm lies upon every village church and city cathedral, appealing alike to all classes of society. Yet in France, as also in England, the spiritual power of the dominant Church would be greatly increased by a gradual emancipation from the bondage of legal relations with the State.

The Faith of College Men

We give considerable space in this week's issue of The Outlook to certain religious statements by college men, which illustrate the trend of religious thought in educated circles at the present day.

If any one could have the right to speak with authority for physical science, that right would belong to Lord Kelvin, who is recognized on both sides of the water as one of the most eminent physicists of the age. His testimony is explicit that belief in God is a scientific necessity. This belief is not inconsistent with that form of agnosticism which declares that the nature of God transcends our knowledge. All that science assures us is that there is a creative and directive power which is working in the world to definite and intelligent ends. Atheism is unscientific.

The answers which come from certain members of the Faculty in Dartmouth College to the question, What is Christianity? show something more than this, because the field of their examination is wider than that of physical science. They show practical agreement of belief in historical Christianity as, to quote one of these statements, "a living force making for complete righteousness, sufficient for man's life in this world with other men, and revealing and providing for his life after death." If physical science demonstrates the existence of God, creating and directing the physical world, history demonstrates that God is educating, developing, redeeming humanity through a spiritual force revealed in and made efficacious by the life and character of Jesus Christ.

The composite creed of a college class is interesting because it goes so far toward negativing the fears of those who imagine that college education tends toward infidelity. This composite creed contains, the reader will discern, nothing which all the members of a class of sixty students could not agree upon. With one very important modification, it might well suffice as an adequate though simple statement of Christian faith. That modification is this. The creed of these college students says: "I believe . . . in sacrifice as the price we must pay to make right what is wrong." To make this an adequate state-

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ment of Christian faith it would only be necessary to add: I believe in sacrifice as the price which God has paid to make right what is wrong.

No one can read these creeds of college men, from Lord Kelvin to a senior class in a New England college, without realizing that the faith of the educated men of to-day is less intolerant, less dogmatic, and less defined than the creeds of the educated men of a hundred years ago; but also he cannot read them without perceiving that the faith is more personal, more vital, more practical, and, in the best sense of the term, more spiritual. If he remembers that at the close of the eighteenth century there were two Thomas Paine societies in Yale College, only four or five professing Christians, and a number of the senior class who had adopted the names of the French Encyclopedists as their own, he can hardly doubt that spiritual faith among the educated classes has gained, not lost, in genuineness as well as in simplicity in the last hundred years. With this introduction, we commend these creeds of college men to the careful consideration of our readers.

A New England School Anniversary

Editorial Correspondence

SCHOOL and college centennial celebrations are multiplying as the first hundred years of the life of America as an independent Nation is rounded out. Harvard, Yale, Williams, Bowdoin, Amherst, Dartmouth, Princeton, and many other colleges have recalled, with appropriate academic exercises, the small beginnings from which great institutions have grown. It is not many years ago since Phillips Brooks delivered that delightful address commemorative of the foundation of the Boston Latin School, in which, with rare literary skill, in a series of portraits of masters and teachers, he outlined the history of the school and revealed its spirit. Last week Phillips Academy at Andover, Massachusetts, celebrated its one hundred and twenty-fifth anniversary; and never, perhaps, has the hill seemed more beautiful in its restfulness, its wealth of foliage, than to the men who came back in throngs to renew the associations and revive the memories of school days. A little farther to the north another school, which during the past three years has entered upon a striking stage of its development, recalled its graduates and friends from many States and classes, and, with an enthusiasm which indicated the wealth of affection of its present and former students, celebrated the hundredth anniversary of its foundation.

Those schools are fortunate which have beautiful situations; for the imagination is never so sensitive and the mind never so open to outward impressions as during school and college days; and no small part of the education of institutions which are beautiful for situation, like Heidelberg, Oxford, Eton, Williams, Amherst, the University of Virginia, Wellesley—to name but a few of the many fortunate schools—is received unconsciously from the beauty of the landscape, the impressiveness of mountain-forms, or the charm of flowing rivers. Bradford Academy, at Bradford, Massachusetts, is to be counted among these fortunate institutions; and the fact that it is a typical New England school gives its history general interest. The building in which it is housed, the third in its history, was built too early to conform to the modern æsthetic requirements; but it is so embowered with trees, so liberally covered with vines, that its large outlines are revealed and its lack of beauty of detail concealed. Mrs. Alice Freeman Palmer once described it as "a miniature Wellesley," and it has many features which recall the beautiful surroundings of that college. In front of the school building stretches a great lawn, admirably and artistically planted with shrubs and trees; behind it, and opened up by charming walks, is an extensive grove of oak and beech, as quiet in its way and as suggestive of meditation and of sylvan sports as the grove of pines behind Bowdoin. In the grounds there is a small lake, large enough for skating and boating. On Tuesday evening of last week the lawn glowed with colored lights, and the front of the school build-

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ing was effectively outlined by flashing points of electricity; while the groups of girls moving about, the band playing, the stir and life and mystery of the night, made a scene of almost fairylike beauty.

The day of the celebration was overclouded, but delightfully cool; and the Congregational church could not contain the graduates and friends who had come to take part in the celebration. The note of hope and success was heard on all sides, and with good reason; for within three years the attendance at the Academy has trebled. In its early history it was largely a New England institution; to-day its pupils are drawn from twenty-two or twenty-three States. The exercises were of the simplest character, consisting of a long procession moving through the quiet, shaded, perfectly kept New England street to the old, plain New England meeting-house; admirable singing by the school, supplemented by the voice of one graduate, who, by her sympathetic and finely sustained tones, seemed to interpret the spirit of the time and the place; an address by Mr. Hamilton W. Mabie; the presentation of diplomas; and, later, an immense dinner party in a tent on the grounds, with the usual after-dinner speaking, notable for pride in the growth of the school, confidence in its present management, and assurance of success in the future.

No schools have ever done more for the education of the country than the old New England academies, in which the cultural elements were at the front, while the comparatively small numbers of students made it possible for the teachers to exercise a direct personal influence, to recognize differences of temperament and gift, and to impart to educational methods a touch of spontaneity and originality. Of this type of school Bradford Academy is one of the few survivors. It is, in fact, the oldest school of the kind for girls in the country, with the exception of two Moravian seminaries in Pennsylvania. Founded by the citizens of Bradford in response to that instinct in the New England mind which has made New England the school-teacher of the Nation, it found its earliest constituency in the vicinage; but the area from which it draws its students has steadily widened, until it now practically calls them from all parts of the continent. The school was founded on old-fashioned lines; the emphasis of its teaching has always rested on character. It has been one of the prime agencies for the liberation of women and the opening of the large field of modern activity to them, but it has always sought to develop that which was distinctly womanly in its students. From the beginning it has had a series of notable teachers. Every old school has its patron saints, its great personalities, who have become inspiring traditions. The names one hears at Bradford are those of Miss Hasseltine, whose reputation as a teacher extended far beyond the borders of New England; Miss Johnson, her pupil, who continued the methods and traditions which she had established; Dr. Rufus Anderson, for many years the head of the Board of Trustees; Benjamin Greenleaf, a man of National reputation, whose mathematical text books are still remembered with mingled sorrow and joy by the boys and girls of a generation ago. In the long line of teachers associated with the Academy, one of the foremost names is that of Miss Lucy Larcom.

The Academy has always been preeminently a Christian school. At the very inception of the American Board a meeting for organization was held at Bradford, and the Rev. Adoniram Judson, then an Andover student, took part in this important conference. The portraits of Mrs. Judson and Mrs. Newell, which hang in the chapel of the Academy, are a constant reminder to this generation of students of the self-denial, the quiet heroism, and the spirit of sacrifice of the earliest American missionaries. The religious life of the school of to-day is strongly sustained along sound lines of practice and of expression; and the students are taught by practical service to others the fundamental principles of Christianity. Of the six thousand graduates whose names appear on the records of the Academy, there have been many women conspicuous as leaders in the educational and ethical life of their communities; but in estimating the influence and sacrifice of women nothing is so unsatisfactory or inconclusive as any public record of public action. The ideals of Bradford have never been distinctly associated with public or professional service; they have

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always stood for the highest characteristic womanly qualities. They have neither forwarded nor antagonized some of the recent movements among women; their influence has been rather to develop that soundness of character which underlies all activity, and which often gives to the most obscure a greater spiritual significance and importance than to the most conspicuous.

Founded long before colleges for women were dreamed of, the Academy has had the great advantage of not starting fresh with new methods, but of gradually modifying its methods, and thus preserving a certain historical continuity of the highest importance. The course of to-day is shaped to deal with equal completeness and strength with those girls who desire a good education, but who stop short of the college career, and with those girls who are eager for college opportunities, with a marked tendency to conform more and more to the requirements of a school preparatory to college. Among secondary schools for women it may claim to be the oldest in the country; beginning as an Academy with the emphasis on the cultural elements in education, it has been gradually conforming to the requirements of a modern secondary school, without sacrificing its old ideals.

In an address delivered by the present principal, Miss Laura A. Knott, who entered upon her duties three years ago, four aspects of the school life were emphasized, and may be taken as interpreting the spirit and practice of the Academy. First, scholarship, thoroughness of intellectual work, the best modern methods, the highest intellectual aims; second, health, secured by liberal out-of-door and indoor exercises; third, culture, the definite attempt not only to train, but to ripen, to impart refinement, gentleness, and courtesy, and to give the beautiful expression in manner, voice, and carriage; and, lastly, character, accepting as a fundamental platform Emerson's phrase, "Character is higher than intellect; the great soul has strength to live as well as to think."

Perhaps the most characteristic feature of the Academy is its combination of old-time ideals of life with the modern methods of securing them. It places the greatest emphasis on character; it regards culture as the true end of education; it inculcates discipline and training, and believes in the cultivation of the quality and the nature of the mind; admires strong, well-developed physical life, and that charm which has been characteristic of the most womanly women from the beginning of time, and, in spite of all changes and modifications of ideals and aims, must remain the supreme charm of woman to the end of all time.

When Bradford Academy was organized at a little gathering of the leading men and women of the town in March, 1803, a very small building was sufficient to house the fifty-one pupils who constituted the first school. It stood on a beautiful site overlooking the valley of the Merrimac and fronting the heights upon which Haverhill stands. There the school remained for many years, housed in a small two-room structure; the course of study including Morse's Geography, Murray's Grammar, Pope's "Essay on Man" for parsing purposes, Blair's Rhetoric, composition, and "embroidery on satin." In 1823 the first building was enlarged by the addition of a recitation-room, and in 1828 a large boarding-house was built. In 1841, in order to meet the needs of the greatly enlarged school, New Hall was dedicated with appropriate services, and still stands on the edge of the Academy grounds, looking very like an old-fashioned New England church, but now used as a public school. In 1870 the central part of the present building was erected; it has been twice enlarged, and the Academy has again outgrown its requirements. This building shows unusual provision for space, air, light, and privacy for its students. The Academy has apparently entered upon the stage of its greatest growth under the wise and vigorous direction of the present principal, who seems to combine in a rare fashion skill in evoking the confidence and affection of her students, and executive force and foresight. Of late the Academy has gone forward by leaps and bounds; and the time is not far distant when it will need still more ample housing. Preserving the sound traditions of old-time New England education, it represents also the best modern methods of teaching, and so happily combines the ideals of the highest life with the more scientific, exact, and fruitful methods of modern training.

H. W. M.

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The Flood Sufferers

By Edward T. Devine

General Secretary of the Charity Organization Society of New York

FROM Alton, Illinois, thirty miles southward past the city of St. Louis, is a great flooded bottom, averaging ten miles in width, within which are twenty towns and villages. In the largest of these, East St. Louis, a thriving industrial city of some 40,000 people, at least 10,000 are homeless refugees, and a majority of those who live in the smaller places are either homeless or living in their attics or on their roofs. The Mississippi and the Missouri are practically one great stream at Alton, fully five miles above their usual place of union; and just where the great volume of muddy water from the Northwest swings into the shorter river which gives its name to the lower stream is the greatest width of bottomland, fully eighteen miles from bluff to bluff. On the Illinois side the bluff closes in, taking a southwesterly direction until a few miles below East St. Louis it approaches the natural channel of the river.

At East St. Louis there is some ground on which a considerable part of the business portion of the city rests which is about as high as the level of the present high water, but it is only a part. The remainder of it, and much of what is saved in the residence blocks, owe their precarious safety solely to the heroic fight by which day after day the surging, all but irresistible floods were fought back inch by inch by the citizens of East St. Louis and the "hoboes" and negroes whom they impressed into the service. It was a fight which deserved to win. It was supported by the sturdy embankment of the Baltimore and Ohio, the Southwestern, and the Vandalia on one side of the city, but that of the Illinois Central on the other gave way and gave two-thirds of the city over to the invading waters. It was worth while for what is saved. If even yet there should be a break in the new levee which is between the relay depot and the business portion of the city, it would mean that the water which now fills the basement of the City Hall would rise to Mayor Cook's office, and that no street would be safe. High up against the quickly built but substantial wall the swift, swirling, baffled waters almost look over at the streets six feet or more beneath their level, and occasionally thrust through a threatening finger at the bottom, against which are crowded instantly heavy bags of clayey sand.

Such, then, is the theater for the emergency relief measures for which the need so urgently calls. There is a close relation between the emergency employment and the need of the refugees, as is obvious to one who sees the thousand night laborers crowding about the City Hall, snatching a little sleep on the grass in City Hall Park, and eating with those who are being fed by charity. Three days after the flood was at its height, the Mayor announced that no more men would be employed, but that all the work needed must be performed by refugees who were being fed. The latter was a wise relief measure, but one of doubtful expediency if important work remains to be done. At several relief stations in St. Louis itself, at the City Hall, and at two emergency camps in East St. Louis, food and clothing are now—at the end of the flood work—being given out, practically to all comers. The method of distribution is a sad and depressing spectacle. The eloquent indignation of the policeman on duty at the door of one station—that for colored people—is communicable to any one who watches it. Every interview becomes an effort—usually unavailing—to find something in the great débris of hats, mismated shoes, coats, trousers, skirts, and jackets, that will satisfy the insistent applicant, and finally an angry lecture to the ungrateful wretch who will not take anything whether it fits or not and be satisfied.

At this door over a hundred were in line on the sidewalk. A dozen stalwart men were asked whether they would take a job at a dollar a day instead of hanging about this place. Only one looked with favor on the idea. Another refused on

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the ground that he could earn two dollars, and still another wanted to be sure that board was included in the offer.

In striking contrast to this not unnatural but nevertheless foolish distribution of old clothing was the service of the Salvation Army in taking into their quarters as many refugees as they could care for, supplying them with food, clothing, and lodging, enabling able-bodied men to work, and keeping careful account of all who came under their care. Other similar organizations and missions were quick to offer similar services, which were utilized, as were also local business associations that were willing to undertake the responsibility for managing a refuge. Seven hundred men, women, and children were brought over to St. Louis in one day and distributed among the seven shelters that were opened. The great number remained, however, in East St. Louis. For them was opened at first a commissary department in the Elliot Frog and Switch Works, which was abandoned later for the auditorium at the top of the City Hall. The quarters occupied at first had six feet of water at the time of my visit. Those who came here for food were given a ration consisting of three slices of bread, good coffee, hominy, baked beans, and ham. Here there were fed 600 on Sunday, June 7, 2,500 on Monday, 3,000 on Tuesday, 6,000 on Wednesday, and by Saturday about 8,000.

When tents came from Springfield, a spacious camp was organized and named Camp Washington, and later a second—called Camp Lincoln—for colored people.

The first relief problem that presented itself was the bodily rescue of those who lived in the partially submerged houses. One father and mother and grown daughter were found at a window, with the upper sash open, where they had stood on chairs all night with the water up to their armpits. It will be strange if the examination of the houses after the flood has gone does not show that others were drowned under similar conditions.

In the hurried escapes families were often separated. An employee of the Wabash Railway failed to reach the house in which his wife took refuge. With his baby he had afterwards come to some car-sheds with other refugees. The young wife thought they were both drowned, but she kept begging others to find them. She would not eat nor sleep, and on the next day and the next she hailed every passing skiff and asked for tidings. On the third day, after she had been persuaded to go where there might be news of them, her eager search for her husband's face was rewarded. Then, and only then, says the reporter of the "Star" who relates the incident, did she break down and weep for joy. She was led to a cot, and there, worn out completely by her three days' vigil, she sobbed herself to sleep with her baby in her arms, while her husband stroked her forehead. The reunited family left later for their former home in central Missouri, passes being furnished by the road for which the man worked.

The relief organization in East St. Louis is already, and has been from the beginning of the acute situation, in the hands of responsible and sensible citizens. It is their desire to make the relief given as much as possible in the nature of complete indemnity for the actual loss. This is in most instances difficult to estimate, as the household goods have not actually been destroyed as by fire or tornado, but are simply more or less completely ruined. Since the embankment on the north did not break, the water has surrounded the houses gently, and they are not dashed to pieces or perhaps greatly injured. But certainly not fifty dollars, perhaps not one hundred dollars, will cover the average loss of each family in the actual effect of the flood on the family possessions; and, besides, all employment is at a standstill in the extensive stock-yards at the railway terminals and in the factories. For the citizens, taxes will necessarily be enormous to repair the injuries to streets and public property. East St. Louis has had great losses from the tornado of a few years ago, from strikes, and now from the flood. The case is one for generous outside gifts.

The response to this demand at her back door from St. Louis will be generous. The Merchants' Association which is her Board of Trade and Chamber of Commerce has issued an appeal and has raised at this writing $25,000. Of this $1,000 was sent to Topeka, and an equal sum to Kansas City, Kansas, and $500 has gone to Charleston, Illinois, where there are many refugees from the surrounding low

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lands. Madison, Brooklyn, and other places on the Illinois side in the immediate vicinity of St. Louis will also need and are receiving succor. There will be no difficulty about supplying the food and clothing needed for the moment, but for those larger plans of partial money indemnity so wisely conceived by the relief committee in East St. Louis at least four times as much will be required as has yet been received.

St. Louis, Missouri.

The Creed of College Men[1]

I.—The Creed of Science

NO man in either Great Britain or America is more famous as a scientist than Lord Kelvin, perhaps still better known to many students and readers as Sir William Thomson. Lord Kelvin's discoveries and inventions in connection with electricity, and more particularly in the work of submarine telegraphy, his writings on physical and mathematical topics, and his services to the world of science and the world of thought, have made him pre-eminent in those fields. The following brief address, to which reference has been made in the American press, but which we do not think has before been published in full in America, may be taken as the latest word which physical science has to say in answer to the question, Shall we believe in God? It followed, as will be seen, an address by Professor Henslow:

"I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. Science positively affirms Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics and dynamics of living and dead matter all around. Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces, and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object we are all agnostics. We only know God in his works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power—in an influence other than physical or dynamical or electrical forces. Cicero, by some supposed to have been editor of 'Lucretius,' denied that men and plants and animals could come into existence by a fortuitous concourse of atoms. There is nothing between absolute scientific belief in a Creative Power and the acceptance of the theory of a fortuitous concourse of atoms. Just think of a number of atoms falling together of their own accord and making a crystal, a sprig of moss, a microbe, a living animal. Cicero's expression, 'fortuitous concourse of atoms,' is not wholly inappropriate for the growth of a crystal. But modern scientific men are wholly in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of free will is a miracle to physical and chemical and mathematical science. I admire the healthy, breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being free thinkers. If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic, but helpful to religion. In

[1] An editorial relating to the articles grouped under this general title will be found on another page.

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conclusion, I have the pleasure to move a hearty vote of thanks to Professor Henslow for the interesting and instructive lecture which we have heard.

II.—What is Christianity?

By Herbert D. Foster

Professor of History, Dartmouth College

After a personal canvass of the faculty and others, a club composed mostly of members of the faculty was organized the past winter at Dartmouth College to discuss Professor Harnack's book, "What is Christianity?" To secure informal and free discussion, the meetings were arranged for around the large table in the Trustees' room at the library on Sunday noons from November to March. An executive committee appointed leaders and sent out a circular which gave the divisions of subject-matter and the dates for thirteen sessions, and stated that "free discussion will form the chief feature of each meeting."

The interest and attendance were greater than had seemed warranted from the replies received from busy men. The largest number was thirty-six, too large for the room, at the final session, and the average probably over twenty. Certain parts of the book—the authenticity of the Gospels, the question of miracles and of Christ's nature, and the fundamental query, "What is Christianity"—called forth so much discussion as to demand each an additional session, and prolonged the number of meetings to seventeen. There were at least three surprising things in the sessions: first, the number and the character of the attendance; second, a freedom of view on certain points on the part of the older men which surprised some of the younger; third, a somewhat unexpected strength of faith on certain important points on the part of some of the scientific men.

Two lacks were felt. The first was expert knowledge on technical points in Christology and Biblical criticism; this was supplied by calling in experts from the Board of Preachers for three conferences. The second lack was any definite answer to the chief subject of inquiry; or, to put it in another way, the lack of getting at the essentials of Christianity, because of the time and interest absorbed in discussion of mooted points. This difficulty was met by devoting the last two sessions to organized discussion of the question of the book and of the club. On Friday morning, March 20, thirty members of the club received a circular reading as follows:

"What is Christianity?"

The club studying the above question completes Professor Harnack's book next Sunday, March 22.

It has seemed to the Committee that an expression of the conclusions of members of the class would be of unusual interest; and that such expressions might be more numerous, explicit, and unreserved if submitted in writing and unsigned.

Will you kindly send before Sunday your own brief answer, unsigned, to the question, "What is Christianity?" The question may be subdivided or varied in form to suit the preferences of any one. The answers will be read Sunday, and it is hoped that they will be numerous enough to represent varied points of view.

On this two days' notice a dozen replies were sent in by Sunday noon. They were listened to intently and were then commented on by the men who had not written. With all the expected divergence of views on many points, there was hopeful agreement on the kernel of the matter. The answer was there in a nutshell, and substantially the same, though the nutshells were different. The thoughtfulness of the replies, the interest in the question, and the substantial harmony of conclusion seemed a favorable symptom in the religious life of the community.

Whatever is done or not done subsequently by such a group of men, the individuals who compose it have come out of the discussion with a keener interest in the nature of Christianity, a broader and more sympathetic appreciation of other men's views, a clearer discrimination between essentials and non-essentials, and a firmer personal grip on the root of the whole matter. It is an experiment worth trying elsewhere.

It was under the circumstances and

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with the result described that the following answers were made to the question, What is Christianity?

I.

The following essential elements, as it seems to me, are involved in the answer to this question, the omission of any one of which could be shown to do violence to the integrity and comprehensiveness of the idea of Christianity. Christianity is: First, *intellectually*, the belief at least that Jesus Christ is the son of God in some kind of unique sense, varying from Unitarianism to Catholicism, and that in him ultimately is the redemption of mankind, social and individual. Second, *emotionally*, the sense of the kinship and unity of man with God as symbolized by the word "Father." Third, *volitionally*, the conduct of life according to the will of God, in imitation of the example of Jesus Christ, and in the spirit of love, service, and self-sacrifice toward one's neighbor. Fourth, *socially*, the establishment of the kingdom of God upon the earth. Fifth, *historically*, the growth of the institution called the Church in the world as the instrument for enacting the Christian ideas. Sixth, *philosophically*, the manifestation in time through Jesus Christ of the eternal thought and love and will of God for man.

II.

Christianity is not a philosophical system, nor a highly civilized cult, nor a historical research, nor a pure moral code, nor a temporary expedient for elevating mankind. It is not a meritorious human invention, nor a product of evolution, nor an inheritance of virtue.

It is more than these. It is a living force making for complete righteousness, sufficient for man's life in this world with other men, and revealing and providing for his life after death. It was given by the Creator of the world to mankind in recognition of its needs, suddenly, through a being in the semblance of a man, who showed himself possessed of wisdom, morals, spiritual and physical power beyond the human, and whose personality continues to be the central source of inspiration. It requires for full appreciation not only understanding of those matters capable of physical demonstration, but also an inner consciousness of verities no less real. Its proof lies along the threefold line of history, of its visible effects upon individuals and the race, and of personal experience.

III.

Christianity is not philosophy, but faith. Philosophy is selfish, pondering over the deep problems of life for the comfort of the individual. Its legitimate fruit is agnosticism, and its verdict, "All is vanity and vexation of spirit." Faith seeks rather the good of the world; its fruit is a Livingstone, and its watchword hope.

Christianity is not law, but love. Law looks backward—punishment. "Moses in the law commanded us that such should be stoned." Love looks to the future—encouragement. "Neither do I condemn thee; go, and sin no more."

Christianity is not head, but heart. Not all the wisdom of a Hume or a Renan can avail anything. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Christianity is Jesus Christ with the invitation, "Come and follow me."

IV.

Christianity is something more essential than any particular belief or form or dogma. It is the *spirit* of Christ. It is *following* Christ. It is the sacrifice and forgetfulness of self—the service of others. It is Faith, Hope, and Love.

V.

As I understand it, what is wanted of the various members of the class is personal testimony. Mine is as follows: Christianity for me means the service and love of God and humanity, guided and inspired by the life and example of Christ.

I trouble myself very little about the philosophical and theological controversies that crowd around the Biblical account of Christ and the dogmas of the churches. Still, to rest undisturbed amid the turmoil of doubts and criticisms one must have some general theory to fall back on—some rational basis for his faith. Was Christ the Son of God in the sense of the immaculate conception? Did he perform the miracles with which he is credited? Did he rise from the dead in body? Is

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the acceptance of his atonement the only means of salvation from sin and eternal punishment? Is eternal punishment thinkable? These and many other questions cannot be utterly ignored. I believe, however, that we may dispose of them without answering them, and pass on.

They are all questions of fact, and though one should be compelled to answer all of them in the negative, the spirit and meaning of Christianity would not have been destroyed. Christianity must have a deeper basis than mere objective fact, or it never could have taken the hold it has on the world. Tradition, education, and the Biblical narrative may account for much; but taken together they fall far short of accounting for the multitudes who follow Jesus of Nazareth. Christianity satisfies the heart and the rational will of man—that is its stronghold. If founded on facts, Christianity must stand or fall with those facts, and therefore lies at the mercy of historical criticism. If religion and morality are *a priori* and founded in the very nature of the human soul, then Christianity is imperishable, for the life of Christ and the history of the Church are fraught with meaning which cannot be destroyed by controversy over fact. Opinions differ, controversies arise, facts are refuted, but Christianity lives, for the human soul goes forth in great unconscious demands for God, freedom, immortality, service, and love, and finds its will satisfied, its meaning fulfilled, in the words and life of Christ. Were criticism to strip the Biblical account of all basis in fact, it would not rob the world of the moral and religious significance of Christianity.

VI.

I think the essence of Christianity best expressed by our Lord himself when he summed up the commandments: "Thou shalt love the Lord thy God with all thy heart and thy soul and thy mind and thy strength. Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." Accepting these fundamentals, all honest differences of opinion about doctrines are of comparatively little consequence.

VII.

From this winter's study I am impressed more than ever with the fact that Christianity is the life of the individual, controlled by the personality of Christ; that dogma is fast receding into the past and authority is losing its hold on humanity.

VIII.

Negatively. Christianity is not a church, or a creed, or a ritual, or a system of morals. It could exist without ecclesiastical organization or fixed forms of creed or worship, or even without any system of morals save that of the state. These systems sometimes help and sometimes hinder Christianity. But they arise because of man's inborn desire for order; not because of the demands of Christianity.

Positively. Christianity is a general way of living and of regarding God and man. Christ, the founder of Christianity, was this way personified; and he so spoke of himself (John xiv. 6). This way, therefore, is that taught and lived by Jesus Christ as recorded in the four Gospels. Historically, Christianity is the way of living of men who have attempted to follow Christ's way. This way regards God as a heavenly Father and all men as brothers, and therefore God and man as objects of love and trust. The essential of the way was defined by its founder in each of the four Gospels: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke x. 27; Matt. xxii. 37, 39; Mark xii. 29–31). This is "the new commandment," and the only test of discipleship. "By this shall all men know that ye are my disciples, if ye love one another" (John xiii. 35). The Lord's Prayer is the adequate expression of the desire to follow this way of living and of regarding God and man. This prayer of the founder of Christianity sums up the ideals of the way, and points to the sources of its power. One who has love for his fellow-men has the essence of Christianity. This is the founder's test. One whose desire and attitude toward God and man are expressed by the Lord's Prayer is a Christian.

Christianity, then, was in its origin Christ's way of living and of regarding God and man; since then it has been the way of living of men who love one another,

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and whose aims and attitude in life are expressed by the Lord's Prayer.

IX.

Christianity, as to the individual, is that ordering of life and conduct, that faith in God the Creator and Father of all, which conforms to the teaching and example of Jesus Christ.

Since this religion is revealed only in the New Testament, it is inseparable from a full acceptance of that Scripture as a true report of the earthly mission of Christ, the Son of God, of the teaching of himself and his disciples, certified to be inspired by the Holy Spirit, and ever since preserved to the Church by the providence of God. The validity of the revelation of God embodied in the Scriptures of the Old Testament was recognized by Christ when he said that he came to fulfill them, and so they are an antecedent part of the Christian revelation.

Christianity essentially involves and demands recognition of the supreme authority of Christ as our Lord, once God manifest in the flesh, evermore the divine Mediator and Saviour from sin and its doom, and for each believer the master to be loved and obeyed constantly. Moreover, it essentially includes full recognition of the Holy Spirit as the manifestation of divine power now bestowed, according to the Master's promise to work in human hearts and consciences, urging all towards righteousness, but especially conforming obedient souls to the pattern of Christ.

Christianity as a power in the world is embodied in the Christian Church, composed of those who confess faith in Christ and obey his commands: which church is the visible representative of Christ in the present dispensation; whose members, if true and loyal, are witnesses for their Lord in an evil world. The power of Christ in his Church has been manifest through the Christian centuries, in triumphs over paganism, barbarism, corrupt civilizations, and all the strength of adversaries.

Christianity points with certainty to the great future, in affirmation of the resurrection of the dead and the life everlasting. Hence the true Church in every age holds fast the promise of Him who is the resurrection and the life, and maintains the confident expectation of his second coming to assume complete sway over all the world, and finally to be the Judge of all mankind.

X.

In the first place, I define religion as a system of faith and worship by which men acknowledge their relation to God, and through which they seek to put themselves in harmony with God and his whole plan of creation. I define Christianity as that system of religion which regards the life of Christ as the ideal for all men in all times and conditions, and as the means of attaining to this desired harmony. True Christianity needs no forms or ceremonies for its application, except the most simple communion of the individual soul with God. Christianity is wholly of the heart; it is liberal to all men; it allows the widest possible opinions, but it never allows criticism, research, theory, to undermine the great principle of the faith, but holds fast to its ideal—perfection.

XI.

The attempt to answer the question, "What is Christianity?" suggests the attempt of New England theologians to make a comprehensive statement of the "Plan of Salvation." Christianity is the truth embodied in Jesus Christ and expressed in his words and deeds. No man and no period can grasp it all. Each man and each period apprehends and emphasizes certain aspects of it. To us, in our day, its chief teachings are "the Fatherhood of God and the Brotherhood of Man," and its law, Christ's summary of the Ten Commandments. Harnack leaves the conviction that the essentials of Christianity are not its historic facts nor its doctrinal formulæ.

XII.

Christianity is faith vitalized and realized in personality, organism, and institution. It depends upon the personality, message, and history of Jesus Christ, and the continued development of the first causes in the lives, organizations, systems, and institutions of his followers.

The principal sources of Christianity are the New Testament writings, but not in a sense that requires their inerrancy as history.

The personality and message of Jesus,

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doubtless, would have been transmitted without the Gospels, but the fact is that they have been transmitted chiefly in this way. This renders it probable, though not necessarily certain, that the account, on the whole, including the narrative of the advent and the resurrection, is substantially authentic.

The more essential features of Christianity are:

1. Faith in the uniqueness of the advent, personality, teaching, sacrifice, and history of Jesus Christ.

2. Actual experience by believers of personal union with God, of a kind best expressed by the term sonship.

3. A sense of personal loyalty to Christ.

4. Unselfish fellowship and emulation among believers.

5. Consciousness of the forgiveness of sin, and of the possession and joyful exercise of a power to live righteously.

6. Active, loving service in individual and corporate form of Christian work, with a confident hope of a larger life, in closer union with God, after death.

The original impulse of the founder has been continually modified in passing through the media of subsequent development, and Christianity will not be a finished product until the passing of the last individual Christian.

XIII.

I think of Christianity, on the divine side, as God's endeavor to declare his desires and purposes toward men in terms of life. Therefore Christianity seems to me to be the ultimate religion. No other method of communicating himself than through life could be complete and satisfying. This method having been taken, nothing more can be reasonably expected. All the great elements of a personal revelation—truth, justice, mercy, sacrifice—meet in Jesus Christ.

Personal Christianity seems to me to be the appropriation by faith of the life of Jesus Christ. Faith is not the ambitious attempt to imitate Jesus; it is the simple acceptance of him in his personal relations to the individual soul. It is the grateful surrender of the life to the spirit and purpose of Jesus. Personal Christianity is the appropriation, according to one's capacity, of whatever Christ has to confer.

III.—The Creed of a College Class

By William De Witt Hyde

President of Bowdoin College

It is the custom in the course in government at Bowdoin College to require each student to write out his individual political platform; so that in case of future Fullers, Fryes, and Reeds we can trace the development of their opinions from their college views. One's religious creed bears much the same relation to the study of philosophy that one's political platform does to the theoretical study of government. Accordingly, I asked a class of sixty students, mostly seniors, to write out their individual creeds. In these individual creeds I asked each man to state as exactly as possible both his belief and his unbelief; and to define, as far as possible, the sense in which he held the things in which he believed and the sense in which he rejected the things he did not believe. I then reduced these sixty creeds to a single composite creed. Into this composite creed I put everything which any student had affirmed, except what some one of them had denied; aiming in this way to get a class creed to which each individual member would assent. I distributed copies of this composite creed to each member of the class, and invited criticism and amendment. We then spent two hours together in discussing the articles of the creed one by one; making such modifications and concessions at each point as were necessary to secure their unanimous acceptance by the class. At the end of the second hour the creed was adopted by a unanimous vote.

Of course a creed composed in this way is by no means an ideal or model creed. Many of the individual creeds were far more positive and comprehensive than this composite creed. As showing, however, the things on which a typical

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college class can agree, this creed may be of interest. While many things are of necessity left out which we would like to see included, yet the fact that a typical college class can agree on as much as is included here is a sufficient assurance that the great institutions of Family, State, and Church will be safe in their hands; and that their fundamental attitude toward God, duty, and life, if not quite the traditional one, is yet positive, wholesome, and reverent. I inclose three creeds: one of the more conservative type, one of the more radical type, and one the composite creed agreed upon by all the class:

A CONSERVATIVE COLLEGE CREED

I believe in

1. God as the central power of the universe, present alike in the works of man and nature.

2. Christ as the truest expression of the character of God and the supreme example for man to pattern after.

3. In the Holy Ghost as that which urges man to better and higher things, and especially that which creates in the breast of man the love and trust in the Infinite and the satisfaction and peace at the knowledge of doing His will.

4. Prayer as the effective means of obtaining what is for our permanent good when coupled with the efforts and faith of the asker. Also as the surest way to keep before man's consciousness the example of Christ's life.

5. I believe in the eternal life as the survival after death of the mind of man.

6. In heaven as the knowledge that we have lived to the best of our ability after the teachings of Christ.

7. In hell as the realization of falling below our ideals through our own faults.

8. In salvation as the conscious choosing by man of the life of Christ as his ideal and pattern.

9. In the whole Bible as the inspired word of God to man. In that all that which is high and noble comes from God. Also that the Bible is, as a whole, the truest expression of God's will to man.

If perhaps some things appear to be beyond the understanding of man, and apparently contrary to science, I remember that science is the product of man's observation, and that there may have been extra-scientific things beyond the comprehension of man. Again, there is so much symbolism throughout the Bible that it is hard to separate it from what was intended as fact. Therefore it is possible for me to see truth in the whole of the New Testament, either actual or symbolical.

A RADICAL COLLEGE CREED

What I do not believe.

I do not believe in the doctrine of original sin, nor in the various Biblical miracles, nor in the divine conception of Jesus, nor in the doctrine of atonement, nor in the Trinity, nor do I deem it necessary to believe these in order to be a Christian.

What I do believe.

I believe in the existence of God, a divine Creator and Ruler, who is only personal to the extent that He has purposes and effects results.

I believe in the fundamental, immutable principle, Truth, akin to God, if not synonymous with God; that this Truth is the only imperishable thing in the universe, and that all other things are ephemeral.

I believe that as certain human beings have to a finite extent apprehended a bit of the Truth and promulgated it, they have become known as great teachers, and won followers through the inherent yet passive force of the Truth.

I believe Jesus Christ to have been the greatest of these teachers, inasmuch as he apprehended the Truth to a greater degree than all others.

I believe his doctrines to have spread, not through the agency of any active spiritual essence known as the Holy Ghost, but because of their own inherent immortality and the transitoriness of all opposition.

I believe Jesus Christ to have been divine only as he expounded the Truth. even as Confucius and Buddha, Socrates and Mohammed, may likewise be called divine, though to a less degree.

THE CREED OF THE CLASS OF 1903

I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

I believe in the Bible as the expression

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of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false.

Fiction-Readers and the Libraries

By John Cotton Dana

Librarian of the Public Library of Newark, New Jersey

SEVERAL observers of the book market have recently remarked that the day of the booming of the novel is nearly over. They think that the time when a new story can be puffed and advertised into tremendous popularity is past. This opinion has little basis in fact. Novels have been increasingly with us for a round hundred years. For several thousand years men have taken pleasure in prose fiction. Like the ruler, the priest, the trader, and the artist, the story-teller has been with us from camp-fires to cities and from huts to palaces. We cannot shake him off, and would not if we could. He has made us known to ourselves. At his best he has interpreted life for us, broadened us and mellowed us; at his poorest he has diverted us and made us forget the pettiness of our work and spirit. When his tales found the opportunity of print, and multiplied themselves a thousand times in an hour, his fascination did not increase, but his circle of listeners widened. It is widening still.

Consider the present situation and its signs of the future. There are to-day in this country probably twice as many readers of newspapers as there were ten years ago. Many of those who read before now read more. But those who read ten years ago could not, if they read all day and all night, consume the thousands of millions of papers and journals our presses now give us each year. The ranks of the readers get new recruits every day. A few come up into the reading class through high schools and colleges; but only the smallest fraction through the latter, and only a pitifully small percentage through the former. The most come up through A, B, ab, street signs, posters, nickel stories, and the daily paper itself. Not all of us are readers yet. There is much popular error on this subject. Few adults in America are illiterates; but not all who know how to read take advantage of their knowledge. The majority of all the possible readers in this country do not, properly speaking, read at all. I mean this literally. I do not mean that they do not clearly understand what they read, but that they do not use print, save very rarely, for any purpose whatsoever. But out of this majority there are passing every year thousands and millions into the reading class. That this change has been taking place rapidly in the past ten years the growth of newspaper production and of an accompanying newspaper consumption in that period is abundant evidence. That the transformation is not complete, that many millions of literates have yet to graduate into the class of actual readers, could be shown by statistics of present newspaper consumption and of the possible readers in the country, set forth in connection with a study of the areas in which the present output of reading is consumed. Every month and every year a new army of users of print marches into the field out of the country of the non-reading. This army is recruited partly from the additions to our population, but chiefly, as I have said, from those who could read before and did not. These incoming hordes of devourers of books are nearly all of the class that gets its fundamentals only from the public schools, its practice from wayside fences and daily papers. They want the facts of life. They get them, disjointed and disconnected, from the newspapers. They want also the story; the romance; the

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continuous, connected narrative, reflecting their own life, but touched with more emotion than they are quite conscious of, and painting their ideals in bright, unmistakable colors with broad, strong contrasts. In a word, they want stories. At first they read chiefly authors whose names never appear in our literary journals. They read them more than any save careful observers ever realize. Gradually, out of the many millions, a few millions come into the field which we complacently speak of as "current literature." And these few millions are they who make it sure that novels, as they appear in this field of current literature, will continue to sell in huge editions, and will continue to be as readily subject to booms by skillful advertising as the latest soap or the newest health food. The sum of it all is, the people, as always, want stories.

And stories are probably good for them. The novel to-day seems to express the present man more fully than any other form of literature. It is the most common form of art. It can touch all subjects, express all feelings, teach all doctrines. Unless all signs fail, it is sure to widen its field still further, to become still more widely read, to teach us more readily, to set forth our character, history, and aims more comprehensively still.

As a librarian the subject of novels interests me keenly. The librarian is a public servant, appointed primarily not as a censor but as a distributer of books. He is employed to supply, but within certain limits, the books the people ask for. What are the limits? The people wish novels; novels are probably helpful to them—which novels shall he give them?

Financial considerations compel a selection. No library can buy all. Help in finding an approximate answer to this important question can be got by learning which authors, by the libraries' own showing, are chiefly in demand to-day.

From thirty-four typical libraries in this country—libraries ranging in size from those of New England country towns to those of cities like St. Louis and Cleveland—I obtained lists of the names of all the authors of fiction for adults represented by the novels lent on three separate days; also figures showing the total number of books of each author lent on the three days. These names and figures I have tabulated, and I give some of the more important results below.

In reading the names and figures several things should be taken note of, if we would avoid an entire misunderstanding of them. In the first place, this list shows the preference, not of book-buyers, but of free public library users. Of course borrowers at public libraries are also buyers of books, but this list represents their preferences as borrowers. General observation permits us to conclude that it represents fairly well also the preferences of the borrowers, and others, as book-buyers. The "best-selling" novels of a given week are usually the most often-asked-for novels at the public libraries. This list, however, fails to follow the best-selling list more closely than it does because not all libraries buy all the best-selling novels, and because the borrower at the library usually takes some novel, even if he cannot get the novel of his choice; and because this list, being a list of authors, not of books, is affected greatly by the fact that some of the authors in it are represented in most libraries by many different titles. Crawford, for example, stands first, partly by reason of the fact that he is almost always on the shelves. He is taken many times as a last resort. He is fairly popular; and then there are so many of him!

Then we should remember that this list represents in a measure the preference for books of a certain general class, rather than a preference for specific authors. Mary Johnston and Winston Churchill, for example, stand near the head; but they are there because their books are of the type now popular—historic, dramatic, simple, and superficial, rather than deep and elemental. Were they to publish no more books, their names would drop out of sight on another list of this kind made up a year from now; while Dumas and Dickens, men of more individuality, appealing to more permanent tastes, would occupy about the same positions they do here.

Again, this is a list of writers, not of books. Were it a list of books, we may be sure the names would be very differently arranged. Mr. Crunden, of the St. Louis Library, has shown, by careful study of the issue of the more popular of the

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novels on his shelves, that "Les Misérables," "Vanity Fair," "The Three Guardsmen," and other books, put by common consent among the great books of the world, are those most often read by library borrowers; that they maintain their places in the front rank, in spite of the seemingly greater popularity of the novels of the hour.

I have alluded to the fact that Crawford and other authors of like fecundity, as King and Roe, owe their prominence in part to the fact that they have written so many books. They are assisted in gaining their eminence—I am not now attempting to say whether that eminence reflects credit on the work the public libraries are doing or not—by the practice which is common in libraries of buying all the works of an author as they appear once he has gained the public's ear. It is quite customary, for example, having met the public demand with a dozen copies of the first success of Jenkins, to buy a dozen of Jenkins's later efforts as they appear, regardless of the question of their merit. And while they are doing this, librarians neglect, as inquiries I have made have shown, to supply the constant demand for the older novels on which time has set the seal of approval. Of a list of one hundred of the best novels, compiled by any competent judge, most librarians would find on their shelves in the busy season hardly more than half, in good presentable condition. This manner of novel-buying of course works to the disadvantage of the standards, and helps to bring into greater use the authors we find first on my list. But here another fact should be borne in mind—that, of popular novels of the hour, no library buys enough copies to supply the demand. As it is the actual demand we are trying to measure, our figures fail us in that they show the demand as modified by an insufficient supply. If all the libraries contributing to this report were to purchase the latest popular novel up to the limit of the inquiries made for it, a list like this would change as to the authors which stand near its head almost from day to day. Probably this ever-present limit of supply gives us in these returns a better index to the character of the average reading called for than would like returns from libraries which supplied all calls for the latest craze in fiction.

To make the significance of this list and its accompanying figures perfectly plain, I should say again that in thirty-four representative libraries in this country there were lent on three days in the current year a total of 19,144 novels. These novels were by about 1,200 authors. Of the total number of novels—in round numbers, 20,000—678 were by F. Marion Crawford, 535 by Rosa N. Carey, 486 by Alexandre Dumas. Only those authors, seventy-seven in all, are here given whose books were lent to the number of more than seventy.

Novelists pleasing to the ladies are in the lead. Carey, Douglas, Amelia Barr, and Burnham are universal favorites with the women whose literary life is not unduly strenuous, who like a story of true love dealing with a manner of life not conspicuously differing from their own. These leaders in popularity, like almost all on the list, are proper, conventional, and clean, and if the common opinion about novels and novel-reading is correct, they may be said to be, with few exceptions, wholesome.

The writers of fiction whom time has tried and experience has approved of are not near the front. Of Dickens, Scott, George Eliot, Thackeray, and Hawthorne, 772 novels were read out of the total of 20,000, or less than four per cent.; while Carey, Douglas, Barr, Burnham, and Captain King found favor in the eyes of 2,087 borrowers, or nearly eleven per cent. of all.

These figures probably represent fairly well the popular taste; that is, they represent the taste of that small portion of the community which keeps in a literary way up to the level, in general journalism, of the "Ladies' Home Journal," and in current literature of "The Bookman." These readers include most of the readers of such books as come rightly or by a kind courtesy into the field of "literature." Of all the readers in the country they form, as I intimated earlier in this paper, only a small part. But they include most of the managers and directors of affairs. They are the substantial, socially efficient people on whom we rely. And this table here is a bit of evidence as to the wholesomeness of their tastes.

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Of course, if libraries were not all censors of reading in good degree, if they did not choose to keep the most frothy and the undeniably filthy from their shelves, this would be a different showing. But with shelves thus unguarded there would come to them much more freely other elements of the community, and our list would no longer be so closely indicative of the tastes of our friends and neighbors. It would speak of tastes which we know exist, but find it possible to ignore.

List of the names of authors of fiction for adults more than seventy of whose works were borrowed in three days at thirty-four representative free public libraries in the country, with the number of copies borrowed in each case:

Rank.	Author.	Vols.	Rank.	Author.	Vols.	Rank.	Author.	Vols.	Rank.	Author.	Vols.
1	Crawford	678	20	Caine	226	40	Lyall, Edna	144	59	Hawthorne	105
2	Carey	535	21	Dickens	221	41	Harte	140	60	Wood, Mrs.	104
3	Dumas	486	22	Wilkins	219	42	Marlitt	138	61	Pemberton	103
4	Douglas	396	23	Mitchell	212	43	Allen, J. L.	136	62	Yonge	101
5	Barr, Amelia	391	24	Howells	194	44	Thackeray	136	63	Russell	100
6	Burnham	390	25	Corelli	184	45	Wilson, A. E.	135	64	Balzac	97
7	Doyle	389	26	Bulwer	180	46	Barrie	134	65	Braddon	95
8	King	375	27	Kipling	179	47	Harland	132	66	Harrison, Mrs.	95
9	Hope	336	28	Davis, R. H.	173	48	Thompson	131	67	Castle	93
10	Parker	329	29	Besant	172	49	Ward, Mrs.	127	68	Winter, J. S.	93
11	Stockton	328	30	Green, A. K.	169	50	Cable	124	69	Tarkington	92
12	Roe	323	31	Merriman	165	51	Stevenson	122	70	Hardy	88
13	Johnston	303	32	Pool	165	52	Reade	118	71	Brady	87
14	Churchill	302	33	Black	164	53	Haggard	118	72	Blackmore	85
15	Holmes, M. J.	299	34	Scott	162	54	Weyman	118	73	Major	84
16	Burnett	261	35	Bacheller	162	55	Chambers	115	74	Zangwill	80
17	Crockett	256	36	Duchess, The	159	56	Page	113	75	Kirk	79
18	Hector (Mrs. Alexander)	253	37	Collins	158	57	Catherwood	113	76	Mark Twain	77
19	Ford	235	38	Eliot	148	58	Craik	112	77	Runkle	71
			39	Cooper	146						

A Midsummer Bridal Procession

By Evelyn C. Morse

IN your secret heart you have probably decided that June is the month of brides, and with Lowell you say, "Now God be praised for June," but we know that midsummer offers a bridal procession worthy to be "reviewed," and we have taken it upon ourselves to be present at each morning rehearsal.

The day for the final ceremony is not yet set, but the gowns, all white, must be made ready, and that takes time and much supervision.

And who are we that dare take upon ourselves this task? for it is a company of guests bearing titles, long, even polysyllabic, if they are all told, that make up the goodly number, and the fitness of each candidate for admission to the train must be without question.

We are two in number: one, just a body with two eyes that see and two ears that hear; the other, a splendid four-footed creature bearing the royal name Victoria.

Her joy is unbounded when the signal comes that we shall start, and it is a question with me just how I shall discipline her when the final day of gravity comes; though even now, in case of need, she will "heel in" as I walk on, and "charge," as a true setter should, when one of the musicians sings his solo in a neighboring tree; for her wild antics at the thought of starting might distract the attention of small guests. Nevertheless she has her own gown ready—white, with just a touch of black on ears and paws for distinction.

The sun rides high, and our path lies down the road, across the level hill-top, for this procession bids us come to view each guest, white-robed, as he stands ready in his place. So Vick and I march on with what stateliness we may, to be worthy of our waiting company.

Close at hand look up to us the first asters; tiny white ribbons they try to flutter, but the little straps are so short that they fail; the big white daisy beside them smiles indulgently with her superior inch

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or more, and the pretty Mayweed across the road calls us to look at her soft green leaves that are delicate and fern-like. Vick sniffs her approval, and we are glad of the starry little faces that look up to us with such genuine pleasure.

The next aspirant is tall and stiff, and we are not quite sure that he is an acceptable member, but we glance again, and his pretty, green, finely cut leaves quite compensate, and we accept the yarrow as a proper guest, and know that if he grows dingy before the great day, his younger brother will have a fresh, unspotted suit.

A whole family of white clover sprinkle incense and the air grows sweet, so sweet that a few blush pink from very joy.

A little break comes now, and we listen, holding ourselves entirely still; then floats out on the air, not a wedding march, no, not that yet, but the song of the robin, mellow and liquid, and prophesying happiness with every outburst, and in a moment the song-sparrow adds his sweet note from the old rail fence.

Vick is so sure now that all will be well that she begs me to accept some white, round berries that are, unfortunately, tinged with green; but they are so sturdy and strong, and put on such bright blue jackets when they are ripe, as many of them have done already, that I cannot resist, and doggie and I in our greediness lessen the number of the blue-coated ones, that we may keep their color in its purity, remembering all the while those pretty white blossoms that came first, hoping to be accepted, but in their eagerness coming too early. I suspect the early berries were soured a little through disappointment, but grow sweet with age and sunshine, as we would have them do.

Then, look! around that splendid gray-white stone runs a blackberry vine, wreathing its glossy green leaves and snowy-white petals as if the old stone itself were the bride and they the orange-blossoms; and the round white buds are just as pretty as those from warmer lands, are they not?

Over the fence clambers a wild morning-glory, its white tubes making friends with the bees; then Vick forgets her solemnity and races down the hill; the little blue-white butterflies bid me look at them as they go whirling by; and my glance goes up and up, and there are the great snowy clouds all arrayed in their shining white puffs.

So many are the guests that I begin to wonder if the white church in the distance will hold them all; they may have to keep to the great outside till the very end, if the number grows.

Across the stone wall stands a claimant, and as I cast a critical eye a soft "everlasting" looks up at me with an innocent confidence that is irresistible, and I add her to the list.

Just beyond, a mullein-stalk holds his candle-light gleaming yellow even with the sun as a strong rival, and whispers to me that if the day grows dim he has ready a host of primroses, some tall buttercups, and the dignified St. John's-wort, all of which will be ready to give steady light, for he holds in contempt those flickering fireflies that flit and dance and never once may be depended upon.

Occasionally a "black-eyed Susan" lifts her head in pure curiosity to see the white-robed elect, and we wonder if yellow jealousy stirs her breast; but Vick thinks not, and bounds on to a singing brook, where she shows me what I had almost overlooked—the little arrow-head lily, modest but ready for the call, with her three-gored white petticoat lifted high from the mud in which she stands.

The water is so cool and inviting that we leave the rest of the sunny roadside company for another day, and follow on, till in the distance, surrounded by dark, still sentinel trees, with now and then a tall elegant "lady birch" in full white splendor, whispering secrets all the day, gleams a pond, and there, waiting for and confident of our admiration, a hundred snow-white lilies with breath such as a Parisian *parfumeur* may never hope to equal.

Here, I say, we must stop, for naught else to-day can stand the test; but Vick pleads so hard with her soft brown eyes that I compromise and take the long way home through the woods; and there, lining the grass-grown road in quiet beauty, the tall meadow-rue holds her delicate feathery flowers before us till we choose them for the bridal veil. The elder-bloom spreads her white, flat clusters for the banquet table; the wild clematis hangs her trailing garlands, and a bit farther on we listen; yes, 'tis true, a fairy tinkle—the wedding-

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bells—there they nod, those golden lilies from their exquisite green whorls; and the delicate ferns and mosses spread a carpet for the royal pair; then we remember that abundance of "Queen Anne's lace" which we saw yesterday in the open field, and conclude that that is none too good for the gentle bride.

And the bride and groom worthy of such beauty, such guests for whom rain and sun, earth and air, have toiled these many months to fitly clothe for the coming day, who are they? Can you not divine? Then go you down the self-same quiet roads, and if you do not have a hint, then go again and again; it will be well worth your while—and some day you will know, and you shall be counted worthy to be present, ay, to be yourself chosen as one who yields to the great sweet nature-world allegiance and promise of lifelong companionship.

New Occupations for Educated Women

By Mary Caroline Crawford

OUR colleges, high schools, and seminaries will have graduated this year, as for several years past, tens of thousands of alert, healthy, mentally well-equipped girls, a large proportion of whom must enter the world's life and become self-supporting. The great and pressing problem is, "How?"

No longer in these days is it a foregone conclusion that because a girl has received a good education she will support herself as a teacher. Happily for our children, the teaching profession has now attained a dignity which places it beyond the hit-or-miss services of any college or high-school graduate. Moreover, girls themselves are branching out in this twentieth century into trades and professions which offer more opportunity for individual resource and individual enterprise than does the profession of the pedagogue. The girl of the period wishes to get into touch with the larger life of the world, to feel, through her occupations, some pulsations of our own Time Spirit. For this reason she seeks new fields of labor. But, rather paradoxically, many of the new activities in which educated women are engaging with signal success prove, when closely examined, to be reversions to the primitive occupations of their grandmothers. Only the aspect of them has changed.

A notable example of this is afforded by the highly successful bakery which is now being carried on in Cambridge, Massachusetts, by two clear-eyed, level-headed, well-born and well-bred college girls. The furniture in the salesroom of this unique establishment is after the most approved William Morris standards; on the walls are quotations from Tolstoïan books on the dignity of labor; beautiful pictures, tastefully framed, decorative palms, and a handsome rug complete the equipment of this highly interesting bake-shop. And here, in the artistic setting they have created for their excellent wares, the two college girls themselves are kept busy all the time disposing of their bread and bread-sticks for just twice the sum charged by other bakers.

"Without a vision," remarked wise old Solomon, "the people perish." The young brains behind this Laboratory Kitchen have caught the vision of better things in the industrial order, and they are inspiringly working it out. That their efforts are meeting with great success is a tribute to the public's receptivity as well as to the value of their idea. To this idea there are, of course, two distinct sides—that of the worker and that of the product. Of the former too much can scarcely be said. But on the latter it is not our purpose here to dwell. Suffice it, then, to remark on this point that bread for which people are glad to pay twice the ordinary price must possess a merit not to be had in the wares of the corner shop. That is plain on the surface.

Now for the workers themselves, and the idea for which their Laboratory Kitchen stands—an idea very well worth publishing to intelligent young women the country over. Miss Stevenson, the manager, is a South Carolinian, and when she lectures, as she sometimes does on her trade, she begins by remarking: "My grandfather was a judge, but I am a

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baker." She firmly believes, as one very soon discovers from a talk with her, that there is not really, and so should never have been socially, that great gulf we have honored for years between people who work with their brains and those who work with their hands; and she feels strongly that there is a place commercially for the college-bred in the improvement of the quality of the necessaries of life. Hence the text engraved on every package that leaves the shop: "There is nothing finer than common bread, unless it be bread of a finer kind."

The way in which this original young woman came into the profession of bread-making is most interesting, for naturally something akin to "conversion" has to be experienced by a Southerner of aristocratic training before the point of view that bread is worthy of a life's devotion should be attained. While a student at Converse College in her native State, Miss Stevenson became greatly interested in chemistry, specializing for three years on the subject. Later she spent several terms at Radcliffe College, Cambridge, studying English, that she might be able to express clearly and well what she had to say about chemistry. All this time her intention was to follow the beaten track, and teach chemistry. At about this stage of her student career, however, she fell under the influence of a large-brained woman whose breadth of scholarship and sane philosophy of life communicated to her such a grasp upon the underlying principles of things as was calculated to work a veritable revolution in the girl's point of view. There began to be borne in upon Miss Stevenson the truth that bread, because it is one of the necessities of life, is a thing needed in perfection. Whether there would be a demand for a bread made in perfection she did not know. But the accident of meeting then Miss Frances Elliott, the daughter of a Toronto physician, who had likewise specialized in chemistry, and was willing to make with her the hazard of a bakery such as she had thought out, decided her course. Miss Elliott had also been a pupil of the inspiring teacher, and she was a graduate of the University of Toronto. Further, she too had studied in Boston and knew its ways. Cambridge was accordingly chosen as the place in which to make the experiment of the Laboratory Kitchen.

The girls had been told that the city on the Charles was hospitable to ideals, but at first they did not find this to be altogether true. For some time, indeed, the college folk, with whom they had previously maintained pleasant social relations, looked upon their venture askance. Then one day the much-lamented and universally beloved Mrs. Alice Freeman Palmer, hearing that two college girls had started a Laboratory Kitchen there in her neighborhood, went down to their pretty salesroom, and over the purchase of some bread for her own lunch-table made their acquaintance and asked permission to call upon them in the little home they had set up a block or two away from the bakeshop. After that there was no question in the minds of Cantabrigians.

At the beginning, while they were perfecting their recipes, these two young enthusiasts did all the baking themselves. Within three months they paid expenses. The demand proved to be much greater than they had expected. "I find people appreciate a good thing in any line when it is made with an eye on the article and not on the cash register," commented Miss Stevenson in speaking of her immediate success.

"Personally," she continued, "I am immensely interested in the economic side of this business. I myself so firmly believe that people need workers more than talkers that I am very glad indeed to have proved that a girl can earn a living in labor of this kind. We now have five helpers, all of fine quality. We are busy enough to need two shifts in the kitchen, with eight hours a day for each. When it becomes necessary to keep our ovens going all the time, we shall put on more helpers. We bake ninety-six loaves at a time, and make three kinds of bread—a health variety from a formula purchased of a New York physician, cream bread, and whole-wheat bread. The health bread is for people who cannot digest the other kind, and it has two recommendations. Mrs. William Dean Howells said it saved her life, and the Department of Chemistry at Washington has pronounced it the only bread ever analyzed which is free of yeast when done."

Miss Stevenson defends, whenever she

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has opportunity, her firm conviction that the process of bread-making is very interesting to the educated woman because of the intelligence required to perfect it. And bread-making appeals, for far-reaching reasons, she holds, to the college woman. First, because of its fundamental relation to daily living—right nourishment of the body being the first step toward right behavior of the mind; second, because of its possibilities in what the modern mind realizes to be the elementary and very significant field of life, the business field, this occupation, she says, should claim a high place. Business is to-day the great field in which all classes are included. And yet it is the only field which has no controlling ideal. There is but one way, she and her partner believe, to save the nation from the present warfare between master and slave, and that is for the educated people to come down from their vantage-ground as onlookers and enter the workaday arena, matching trickery with truth, selfishness with service. Then, too, there is room for the college-bred woman here—which is much.

Something like these same ideals—though perhaps not so clearly defined—were the compelling motives which led two Wellesley girls to undertake the management at Wellesley, Massachusetts, of a tea-room, which has now grown to be a College Inn. The students of the College subscribed last year for the stock in this Inn, and thus the clever young "promoters," themselves Wellesley graduates, secured the funds necessary to the erection of a fine new building. And it is in this building, not yet a year old, that the restaurant which had already become a feature of student life at Wellesley is now carried on. Further, the house affords ample accommodation for alumnæ returning to their Alma Mater for a few days' visit, the preference being given at crowded times to graduates who are also stockholders. In connection with the Inn and its excellent restaurant, these enterprising girls run a successful weekly paper, the first ever made to pay in a girls' college. Business ability, social qualities, and a devoted love for the college with which their enterprise is unofficially connected, may be held to be the qualities responsible for their decided success. Certainly they had had absolutely no experience in hotel or restaurant work when they opened their tea-room. They only knew that college girls are eternally hungry, and that a pleasant, well-conducted little tea-shop would receive plenty of patronage. So they got in "Aunt Mary Jane," a negro cook who had been in the family, and took a shop. Then the Inn grew to fill a very real and long-felt need. And though the corporation is not yet three years old, it is already very firmly established, and pays handsome dividends to its stockholders and to Miss Mary E. Chase and Miss Caroline Rogers, its President and Secretary.

One other college woman venture of a decidedly domestic nature is the Sunshine Laundry, carried on in Brookline, Massachusetts, by two Smith graduates. A feature of this establishment is the cleanliness and airiness of the rooms in which the work is done. Higher prices than are commonly charged for laundry work are here demanded, but none of the hundreds of regular customers on the establishment's list demur at larger bills, since these insure better service than could be anywhere else obtained.

Another college-bred girl that I know has gone into the employment business. From her own experience she has observed that ladies are in constant tribulation because of inability to secure good help willing to stay in the service. And from her work in a college settlement house she had come to have a good understanding of the servant's side of the question. She saw clearly that what was needed was a higher sense of personal obligation on the part of both people making the contract. She allied herself, therefore, with a woman's association of standing, and there she now carries on an employment bureau which is going far to solve the problem, by dissolving the difficulties, of the servant situation. For, while the mistress makes concessions to the maid in this establishment, the maid similarly obligates herself to the mistress. Then, if both are honest—as they usually are—the contract entered into bids fair to be a tolerably stable one. This is a work which requires no capital whatever, and one in which any girl interested in matters sociological, and possessed of warm human interest and a fair amount of tact, might easily engage without leaving her home, provided, of course,

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that home is in a sufficiently large town or city to offer opportunity for the work.

The office of the Social Secretary supplies a similar field of service, though naturally one of larger dimension. The department stores nowadays employ in many cases a tactful, well-bred, sufficiently forceful woman to stand between the firm and the employees wherever the latter feel a grievance; but an even more interesting phase of this work is in connection with the factories of enlightened mill-towns. At Ludlow, Massachusetts, near Springfield, Miss Louise Holmes is employed in this latter fashion, and has some eight hundred girls under her charge. The management of the Ludlow Mills has ever been eager to render life as interesting and healthful as possible to the many people in its employ; but until recently little that was definite had been done for the unmarried girls of the place. That these girls were in great need of healthful and uplifting occupation during the hours outside the mill was then observed, and the graduate of an industrial school was sent for. An unused office building was at once given into her charge. The only direction she received was, "Do what you can for the girls here."

The suggestion of a cooking-school was made, and no sooner made than acted upon. The very next day, indeed, mill carpenters were sent over to remodel the building. Partitions were torn down, and an attractive reception-room made. Another room was adapted into a cozy office, and of still another a sewing-room was made. The second floor was fitted up for a kitchen, and the basement was furnished for physical culture work. Then the bosses in the different departments of the mill announced that the management had established a free Girls' Institute, and that all those who wished to know how to cook would please report at the building across the way at seven o'clock. Long before seven the girls had formed in line, and that very night two hundred registered in the cooking classes. This was a couple of years ago, and the good work is still going on. To the cooking lessons have now been added basket-ball and other physical exercises. Over all of these the Social Secretary has a careful eye. She lives in the model boarding-house which the company has erected, and, by her friendliness, her good sense, her Christian sympathy, and her womanly wit, stands incalculably for the uplift of those eight hundred ardent, enthusiastic, lovable, and loving mill-girls under her charge. Surely this is a field of usefulness which might and should interest any high-minded twentieth-century college graduate.

Prince Kropotkin was pleased to indorse the next new profession to be described, a school in the South End of Boston where a little group of apprentices are being taught to make real point lace by Mrs. Emil J. Weber, a Boston woman who has worked up the industry entirely by herself, in connection with one of the college settlement houses. The way in which Mrs. Weber acquired her present expert knowledge of lace-making is full of interest. "I cannot remember the time when I was not interested in laces," she says, "but I had no thought at first of turning my particular bent to any industrial use. I just wanted to learn how to construct the filmy web and delicate patterns I so loved. I felt that if women in other countries could make lace, I could. At least I made up my mind to try it. I used to cut up dollars' worth of lace to see how the threads were twisted; I examined them under the microscope; I hunted everywhere for some one who knew about lace-making. At last I found an Italian woman who is a maker of torchon. She it was who taught me the first principles of pillow work. Friends of mine then loaned me rare bits and choice patterns of lace, and my interest in the whole subject grew apace. Next I searched the books of the Public Library, and little by little my knowledge of lace increased. At first I was unable to get the fine thread I needed, but I have now learned where to import it from, as well as the place to buy the bobbins and the very slender pins that we use. But it was a long task to find out for myself how to make point lace. It took me three years of book study in the French and Italian works at the library to learn the secret of making the separate flowers in a piece of Venetian point." The design for point lace at the school is first sketched on parchment and stitched to a backing of stout linen. Linen threads are then drawn over the lines of the design

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and the slow work of filling in the pattern with stitches of different kinds begins. When the piece is completed, the pattern and backing are cut away.

Mrs. Weber's shop has now some half-dozen apprentices to whom she is teaching the art she has so painstakingly acquired. "I haf only one regret," Prince Kropotkin said to her in his broken English when he visited this little group of lacemakers, "and that is that William Morris is not alife and I cannot go and tell him of your peautiful lace and the grand work you are here peginning."

William Morris is the controlling ideal of another unique little shop conducted by a clever Boston woman. This is the bookbindery of Mrs. Mary Sears, high up in a building opposite Boston Common. There are several women bookbinders in the country, but Miss Sears stands alone, I fancy, in the spirit with which she has undertaken her work. Trained in the best ateliers of London and Paris, she is an enthusiastic teacher of her craft as well as an excellent binder. But she accepts as pupils only such choice spirits as are, like herself, in love with books and bookbinding. All the work in her little establishment is done by the fingers of these enthusiastic apprentices, and every book bound reflects the intelligence of the women concerned in it. On a dainty morocco volume of Keats would be traced, perhaps, some lines which would show at once that the worker herself knew and loved the figures on the Greek Urn. Such binding as this naturally attracts to the little shop the most conspicuous bibliophiles of Boston. Consequently the good work pays, as Henry Demarest Lloyd contends work with high ideals always will.

For the girl whose lot is cast in the country, as well as for city maidens, there are, however, new and interesting lines of labor. Miss Mary Cutler, of Holliston, Massachusetts, left several years ago with some greenhouse property on her hands, resolved to make herself mistress of horticultural and floricultural lore. Accordingly, she has worked and studied until to-day her small-fruit department is stocked with many varieties hardly obtainable elsewhere. And she is able to offer ornamental trees and shrubs of rare and rich beauty. Pecuniarily as well as in other ways, Miss Cutler has made a decided success of this work. For years Margaret Deland, the Boston author, has raised jonquils in her window garden, which she is able to sell each spring at a good price. Mrs. Deland is, therefore, an enthusiastic advocate of window-gardening for profit. I know, too, a girl in Long Island, New York, who, though she lives some seventy-five miles from the metropolis, her market, is able to make a very good income raising violets for the city florists and for private customers.

Deerfield, Massachusetts, offers, however, the most remarkable instance afforded by any country place of which I know of success in home industries. Concerning three of these only I will speak: that of magazine illustration by photographs—in which the Misses Allen, of this quaint old town, have made a great success; the blue and white embroidery now renowned the country over; and the basket-making.

It would probably be no exaggeration to say that many of the most beautiful photographic illustrations to be found in our current magazines emanate from Deerfield. To this rather remote little town the publishers send up advance sheets of forthcoming stories, and the Misses Allen supply wonderful photographic illustrations promptly, photographs which are real pictures. The models are all from life, and to the manner born. Even the age-worn secretary in the background is the real thing, not the fixed-up product of an antique furniture shop.

The world knows Deerfield village, however, by its Society of Blue and White Needlework, formed by Miss Margaret Whiting and Miss Miller, residents of the town. This Society has now been in existence some half a dozen years, and at the present time there are nearly a score of women working on the designs which Miss Miller and Miss Whiting have adapted from the old embroideries and bits of china in which Deerfield homes abound. Embroidery in the old days was a very different thing from buying a piece of cloth with a design stamped and the silk selected. When a girl preparing her trousseau decided to make a set of curtains and a spread for the best bed, she took carefully selected flax, hetcheled and spun it, wove it into cloth, and bleached

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it on the grass. Some of the linen thread she dyed two or three shades of blue in the indigo-tub which always stood in the chimney corner. Then she drew a design on the linen, very lightly, making it up as she went along, with a bit of charcoal. This design she filled in with queer, fanciful stitches. These old-fashioned embroideries are for the most part Oriental in character, and were probably suggested by the figures on Eastern shawls which were brought home by sea-captains. But now, through the Deerfield Blue and White Society, many a home which cannot boast of sea-captain ancestors enjoys the graceful patterns of the olden times. For this Society has succeeded beyond its fondest hopes; samples of its work have been sent to almost every State in the Union, and it always has scores of orders ahead. There is no "employer" or "commission" in the work. The founders of the Society give five-tenths of the selling price to the needlewoman, two-tenths to the designer, and the remaining three tenths to pay the current expenses of the business, postage, express, and laundrying. The work is so unique and so well done that it commands a good price. The basket-weaving which Deerfield has also made a success grew from the Society for Blue and White Needlework. The business part of this industry differs from that of the needlework, for each basket-maker buys her own leaf, and the finished basket is sent to a young woman who acts as agent and saleslady for all the weavers, receiving a commission on her sales. For the past three years an annual exhibition and sale has been held in "the village room" of Deerfield, every July, for the benefit of all these workers, and to this sale summer visitors from far and wide delight to resort. For Deerfield is a town with an interesting historical background as well as an impressive industrial outlook.

Here, then, are a dozen concrete examples of success in new enterprises undertaken by educated women. What some girls have done other girls can do in these uncrowded fields. But chiefly for their value as suggestions, as possible points of departure to still other original occupations, have these accounts been given. In woman's work, as elsewhere, pioneering, difficult as it is, offers its own peculiar zest and its own rich reward. And never have the industrial, commercial, and sociological fields been so white for the harvest as now.

"I Know a Nature Like a Tree"

By Alice Ward Bailey

I know a nature like a tree;
Men seek its shade instinctively.
It is a choir for singing birds,
A covert for the flocks and herds.
It grows and grows, nor questions why,
But reaches up into the sky
And stretches down into the soil,
Finding no trouble in its toil.
It flaunts no star to tell of pain,
Self-healed its wounds have closed again,
Unaided by its pensioners;
And yet I know that great heart stirs
To each appeal and claim, indeed
Leans to their lack and needs their need.

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Two New Editions

THERE are certain writers whose works suggest by their quality the most tasteful and choice forms, the most carefully studied and beautifully executed editions; it has happened, too, more than once that the form in which the work of a writer has been placed has revealed more distinction, quality, and fineness than the work itself contained. There ought to be essential harmony between a piece of literature and its permanent form. It might be possible to dress the work of Edward FitzGerald too elaborately; it would be impossible to give it too distinguished and artistic a form. The work itself, by reason of its high and original genius, its distinctive and individual quality, amply justifies the most artistic treatment. The new edition of the "Letters and Literary Remains of Edward FitzGerald," which bears the imprint of the Macmillan Company, New York, is put into seven volumes. The letters have been rearranged in chronological order and final corrections have been made in accordance with the author's wishes by one of the most intelligent and discreet of editors, W. Aldis Wright. Mr. Wright has gone over the text of all the published works, and has included them in this edition. He is the master of the entire FitzGerald literature, including not only what the translator of "Omar Khayyám" wrote with his own hand, but the large amount of writing that has been done about him. These volumes contain as near an approach to a perfect text as can be secured. The edition is enriched by a number of illustrations, which serve as frontispieces; among them are several interesting portraits, a delightful etching of "Little Grange," Woodbridge, the house from which most of the correspondence is dated, and another of FitzGerald's yacht "Scandal." The volumes are beautifully printed from large, clear type. The books are put in covers of red silk, stamped with appropriate gold designs.

The first four volumes contain the correspondence originally printed in 1889 in three volumes; the group of letters included in the "Eversley" edition five years later; the letters to Fanny Kemble, published in 1895; and the collection entitled "More Letters," which appeared in 1901. There is no one quite like FitzGerald in literature; no one who has quite the same following. He belongs with a little group of men who are dear by reason of certain personal qualities, and fascinating by reason of a certain distinction and individuality which separate them from all other men of their time or of their race. The translator of "Omar Khayyám" was also one of the best letter-writers of our literature, to be put in the same class with Gray, Lamb, Cowper, and Walpole. Like Thackeray, he seemed to be unable to put his hand to paper without imparting the touch of literature to what he wrote. Full of prejudices, full of love for his friends, overflowing with the quaintest fancies and the most pungent criticism, devoted to flowers, to his library, and to his garden, FitzGerald was at once learned and human, whimsical and sane, the closest friend of some of the foremost men of letters of his time and yet perfectly independent in his judgment of them; one of the most companionable of modern writers.

Emerson's type of mind was so radically different from that of FitzGerald that they are not to be classed together, save for the fact that each of them stands for pure quality. Each had the same sincerity; each had the same note of distinction. It was eminently in keeping that the celebration of the centenary of the birth of Emerson should be marked by the publication of what might be regarded as a final, definitive edition of his complete works; and Messrs. Houghton, Mifflin & Co., whose imprint rests upon this edition, have done nothing more than their duty to American letters in putting Emerson into a new and worthy form, with such perfect text and such fullness of elucidation of all historical and personal matters as could be secured from a member of Mr. Emerson's family. The text used in the Centenary Edition is that which was finally decided upon by Mr. Emerson himself in the earlier volumes, and collated and revised by his biographer, Mr. J. Elliot Cabot, in the later volumes. Dr. Emerson has given in a

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brief compass a new and interesting account of his father's life and work, and has contributed to each volume a group of notes setting forth the circumstances under which the addresses and lectures were delivered, or the essays written, with comments upon persons and events mentioned in the text, and tracing the thoughts or phrases as they appear both in Emerson's poetry and prose. Dr. Emerson, it will be remembered, had already written a delightfully familiar biography of his father, in perfect taste, with rare discretion and with an insight that was akin to the genius which he characterized. No one was better fitted, therefore, by association, by personal intimacy, by access to materials of every kind, to edit a definitive edition of Emerson, and to supply such an edition with a complete apparatus of notes. The publication is not simply a reprint. Considerable material of interest hitherto unpublished has been brought to light; and it is proposed to give the public enough of this material to form two and possibly three additional volumes. These volumes will be issued in a style uniform with the Centenary Edition, which will be put in twelve volumes, to be published during the current year. The edition is an admirable example of that kind of book-making which we naturally associate with libraries; it is well made, attractively but very simply bound, and the printing is all that could be desired.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Book of Essays (A). By G. S. Street. E. P. Dutton & Co., New York. 5×7½ in. 309 pages. $1.50, net.

Book of Snobs (The). Prose Works of William Makepeace Thackeray. Edited by Walter Jerrold. Illustrated by C. E. Brock. The Macmillan Co., New York. 5×7¼ in. 451 pages. $1.

Cæsar's Gallic War. Books I.–IV. Edited by Charles E. Bennett. Allyn & Bacon, Boston. 5×7½ in. 323 pages. $1.

Daughters of Darkness in Sunny India. By Beatrice M. Harband. The Fleming H. Revell Co., New York. 5×8 in. 302 pages. $1, net.

Materials for many a romance occur abundantly in missionary work, but the workers who encounter them have scant time to use them. This volume relates the story of Sundari, a pretty and sprightly Hindu girl, during and after the terror of the plague. Facts woven together by threads of fancy compose a narrative full of interesting incidents, which reveals both the heathen need and the Christian succor that meet in India.

Decline of the Missi Dominici in Frankish Gaul (The). By James Westfall Thompson. (University of Chicago Decennial Publications.) The University of Chicago Press, Chicago. 8×11 in. 22 pages.

Espurgatoire Saint Patriz of Marie de France (The): With a Text of the Latin Original. By T. Atkinson Jenkins. (University of Chicago Decennial Publications.) The University of Chicago Press, Chicago. 8×11 in. 95 pages. $1.25, net.

Field of Folk (A). By Isabella Howe Fiske. Richard G. Badger (The Gorham Press), Boston. 5×7¾ in. 67 pages $1.

Fundament of All Teaching. By Julius Kuhn. Natural Truths Association, Conshohocken, Pa.

El Haz de Leña. By D. Gaspar Núñez de Arce. By Rudolph Schwill. D. C. Heath & Co., Boston. 4½×6½ in. 153 pages.

Home Life under the Stuarts, 1603–1649. By Elizabeth Godfrey. Illustrated. E. P. Dutton & Co., New York. 5½×9 in. 312 pages. $3.50, net.

This is a book to interest every student of politics, religion, and society under the Stuarts; it is founded upon letters, diaries, and references in contemporary writings. It might well be read in connection with Reid's "Five Stuart Princesses." As the author of "Home Life" is careful to point out, the end of Elizabeth's reign saw a marked change in English manners, in dress, and, above all, in scientific conceptions of the world. The cavalier of the reigns of James I. and Charles I. was as different a man from his Elizabethan forbears as he was from his own sons and grandsons of the Restoration. Incidentally the book sheds some new light on the religious condition of an age which, beyond any other in English history, was notable because of the union between politics and religion. It is true also that, as in hardly any other age, religion and politics colored the home life of England.

Homophonic Conversations in English, German, French, and Italian: Being a Natural Aid to the Memory in Learning those Languages. By C. B. and C. V. Waite. C. V. Waite & Co., Chicago. 4½×6¾ in. 137 pages.

How Paris Amuses Itself. By F. Berkeley Smith. Illustrated. Funk & Wagnalls Co., New York. 5×8 in. 334 pages. $1.50, net.

Industrial Crisis (The): A Story of the "Toiling Masses" and the "Thrifty Rich." By F. C. Lange. 5×7½ in. 262 pages.

International Year Book (The): A Compendium of the World's Progress During the Year 1902. Edited by Frank Moore Colby, Assisted by Harry Thurston Peck, Ph.D., L.H.D., and Edward Lathrop Engle, B.A. Dodd, Mead & Co., New York. 6½×10 in. $4.

The International Year Book has become an

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indispensable adjunct to the library of every student of contemporary history. The volume for 1902, just published, contains one or two commendable enlargements over its predecessors in the presentation of facts. We note with satisfaction the special care taken in the department of biography—the necrology of 1902 included such picturesque and notable men as Bret Harte, Speaker Reed, Admiral Sampson, Lord Dufferin, Archbishop Temple, Rudolf Virchow, Émile Zola, and Koloman Tisza.

In the Andamans and Nicobars. By C. Boden Kloss. With Maps and Illustrations. E. P. Dutton & Co., New York. 6½×9½ in. 373 pages. $7, net.

The islands named in the title, and especially the Nicobars, are little known, and certainly are rarely visited by our countrymen. The author, an American naturalist, with one companion and a Malay crew, sailed from Singapore in a schooner and spent some months in making natural history collections. He found the people of the Nicobars wild and barbarous, and his narrative has some ethnological value, but it is more largely devoted to the hunt for rare birds and animals. The book has little literary ability and hardly any "thrill" as a story of adventure, but is evidently, from the point of view of scientific observation, thoroughly and carefully written. There are many pictures.

Jew Baiting in Russia and Her Alleged Friendship for the United States: A Brief History of Russia's Relations with America. By a Russian-American Diplomat. Sold at News-stands. 5×7½ in. 29 pages. 10c.

Manual for Christian Instruction (A). By Wilson R. Buxton. The Pilgrim Press, Boston. 4½×7 in. 98 pages. 35c.

Memories of Yale Life and Men, 1845-1899. By Timothy Dwight. Illustrated. Dodd, Mead & Co., New York. 5½×8½ in. 500 pages. $2.50, net.

Dr. Dwight's memory of Yale, including his undergraduate life there, covers a period of nearly sixty years. During this period, dating from a time when morning prayers were held at six o'clock in winter, Yale's old things have passed away, and all things have become new. In promoting this change, not only of the college into the university, but also of the ancient into the modern relations of students to the Faculty, no one has been more influential than Dr. Dwight. To all Yale men his commemoration both of old Yale and of its modern expansion, copiously illustrated as it is with portraits, will be desirable next to their class albums. There is a far wider circle to which it will also appeal. There are many colleges, especially in the newer parts of the country, that are doing good and indispensable work with very slender resources, and through large self-denials of the men in charge. To such these "Memories" will be an inspiration, for it was through the unsparing self-denial of the men of Yale during the middle third of the last century that, out of much weakness and poverty, modern Yale has grown to greatness. Says Dr. Dwight, in reference to the years from 1831 to 1849, the conditions of which continued much longer: "I can only wonder at the unfailing courage and self-devotion of this brotherhood of men."

New Conceptions in Science. By Carl Snyder. Illustrated. Harper & Bros., New York. 5×8 in. 361 pages. $2, net.

This book is accurately described by the publishers as a clear and concise exposition of the newest conceptions of science in various fields. In style and choice of language the essays are adapted for the intelligent inquirer rather than for the technical expert. Some or all of the papers have appeared in "Harper's Magazine." The titles of a few will best indicate the scope of the book: The World Beyond Our Senses, How the Brain Thinks, Wireless Telegraphy, Spirit-Rappers and Telepaths, What the World is Made Of.

New Primary Arithmetic. By John H. Walsh. D. C. Heath & Co., Boston. 5×7½ in. 211 pages.

Outlines of Psychology: An Elementary Treatise, with Some Practical Applications. By Josiah Royce, Ph.D., LL.D. The Macmillan Co., New York. 5×7¾ in. 392 pages. $1, net.

This last work by Professor Royce is the more valuable for its restriction to elementary principles and fundamental questions. Fresh light is thrown, from his point of view, on problems of general interest and their application in the conduct of life. The Spencerian, or hedonist, scheme of ethics, based upon the pleasure-pain theory of the feelings, is made clearly untenable by Professor Royce's showing that it does not account for the facts, that there is a cross-distinction in feeling between restlessness and quiescence quite independent of that between pleasure and pain. Professor Royce avails himself of this distinction in discussing the question of mental initiative—meaning by "initiative" those novelties of conduct that are not referable to former habits or present experiences, and result in novel readjustments to the environment. Signs of such initiative appear, as he observes, far down in animal life. On the facts of mental initiative has been based a theory of "self-activity." But, as Professor Royce remarks, psychology has no interest in recognizing uncaused events. He maintains that apparently spontaneous variations of habit which no external stimulus accounts for are traceable to restlessness of feeling as their principal external cause, bringing the organism by persistent trial into new relations with its environment. A constitutional restlessness of feeling thus may become the most potent director of conscious life. This is, indeed, a meager hint of an illuminating line of thought, in the practical application of which Professor Royce points out the educational importance of encouraging children in strenuous activity. His psychology of the will does not admit the familiar distinction made between attention and choice, in which the former always precedes the latter. Attention, when fixed and exclusive, *is* choice. "Actually, to will a given act," he says, "is to think attentively of that act to the exclusion or neglect of the representation or imagining of any and all other acts. . . . Choice bears the same relation to action that intellectual attention bears to images, ideas, or thoughts." The ethical bearing of

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this view is obvious. Professor Royce makes the striking remark that one cannot will to do what he has not already learned to do, *e.g.*, to swim. Every act that can be directly willed must first have become familiar, however extraordinary its consequences may be, *e.g.*, the trigger-pull of the suicide. What the will can do in an unfamiliar line is simply to learn how to do, so as to organize instincts into good habits. The will, though not original, can become originative. This luminous discussion of some problems of the natural history of mind is of large value to practical educators as well as to students of psychology.

Peril and the Preservation of the Home (The): Being the William L. Bull Lectures for the Year 1903. By Jacob A. Riis. George W. Jacobs & Co., Philadelphia. 5×7½ in. 198 pages.

Four lectures delivered by Mr. Riis before the Philadelphia Divinity School upon the side of the home problem on which he speaks with authority. There is no discussion of the perils besetting the homes of the well-to-do, which only changes in individual character can affect. Mr. Riis confines himself to the perils besetting the homes of the poor, which an aroused social conscience may remove. The lectures contain the quintessence of Mr. Riis's experience in tenement-house reform work, and are aglow with the strong and infectious feeling which these experiences have stirred in him. They are, therefore, as full of inspiration as of information—a rare thing in tenement-house reform lectures, and, alas! in sociological lectures on any subject.

Philippine Islands, 1493-1803 (The): Translated from the Originals. Edited and Annotated by Emma Helen Blair and James Alexander Robertson, with Historical Introduction and Additional Notes by Edward Gaylord Bourne. Illustrated. Vol. IV.—1576-1582. The Andrew H. Clarke Co., Cleveland. 6¼×9½ in. 317 pages. Per vol., $4, net.

Physicians, Their Patients, Pills, Paregoric, and Poisons. By Earle Scanland. M. E. Hale, 1448 Pacific St., Brooklyn, New York. 5×6¾ in. 99 pages.

Prince of Sinners (A). By E. Phillips Oppenheim. Illustrated. Little, Brown & Co., Boston. 5×8 in. 386 pages. $1.50.

British politics, applied philanthropy in the London East End, and the characters of Lord Arranmore (certainly a most remarkable Prince of Sinners) and his unacknowledged son, Kingston Brooks, are the chief subjects of study in this rather ambitious novel. With a not undue amount of the usual "love interest," these combine to make up a readable book.

Principal Cairns. By John Cairns. (Famous Scots Series.) Charles Scribner's Sons, New York. 4½×7½ in. 157 pages. 75c.

Rabbits, Cats, and Cavies: Descriptive Sketches of all Recognized Exhibition Varieties, with Many Original Anecdotes. By C. H. Lane, F.Z.S. Illustrated. E. P. Dutton & Co., New York. 6×8½ in. 312 pages. $4, net.

The delightful pictures of cats, to say nothing of rabbits and cavies (the Peruvian cavy shows as little head and tail as a door-mat), and the equally delightful cat anecdotes, will make this handsome book dear to the heart of all cat-lovers. It must be added that, in the main, the work is strictly scientific, and, we have no doubt, covers the special field exhaustively and with such accuracy as to make it valuable to breeder, collector, and student of natural history.

Relations of Structural and Functional Psychology to Philosophy. By James Rowland Angell. (University of Chicago Decennial Publications.) The University of Chicago Press, Chicago. 8×11 in. 21 pages.

Relation of the Medicine-Man to the Origin of the Professional Occupations (The). By W. I. Thomas. (University of Chicago Decennial Publications.) The University of Chicago Press, Chicago. 8×11 in. 18 pages.

Robert Browning. By G. K. Chesterton. (English Men of Letters.) The Macmillan Co., New York. 5×7½ in. 207 pages. 75c., net.

This latest addition to the "English Men of Letters Series" is one of the most readable in the long list of books of these brief biographies. The author is a young English journalist of great cleverness and dexterity, with skill in turning a taking phrase, and with no small endowment of natural insight. The question in regard to his work has touched, not its form nor its interest, but its solidity and its seriousness. This biography does not settle that question; it abounds in epigrams and in sentences which seem to be made for the sake of effectiveness rather than because of any vital relation to the theme; it is full of keen characterization and of pungent criticism. It has occasional lapses from sobriety and it is sometimes forced; but it is often eminently sane and fresh. The freshness is sometimes more in the phrase than in the thought. Mr. Chesterton says of "The Ring and the Book," for instance, that it is an expression of the belief that no man ever lived upon this earth without possessing a point of view; and of Mr. Santayana that he has gone out of his way to realize what it is that repels him in Browning, and that, discovering the fault which none of Browning's opponents have discovered, he has also discovered the merit which none of Browning's admirers had discovered—that the whole of Browning's poetry rests upon "primitive feeling;" to which Mr. Chesterton adds, "The only comment to be added is that so does the whole of every one else's poetry." He admirably says of Browning that he was something far more convincing, far more comforting, and far more significant than an optimist; he was a happy man. The lover of Browning will find much in this volume from which he will differ and a good deal that will irritate him; but he will have also an interesting and breezy walk over familiar territory with a somewhat audacious young critic, who forms opinions very rapidly and has a very epigrammatic way of stating them, and who at times has true divination of the matter with which he deals.

Romance of the Civil War (The). Selected by Albert Bushnell Hart and Elizabeth Stevens. Illustrated. (Source-Readers in American History, No. 4.) The Macmillan Co., New York. 5½×7½ in. 418 pages. 60c.

The signal excellence of the present volume, as contrasted with most other and larger histories of our Civil War, is that it makes clear and graphic the experiences, not of one, but of both sides of the controversy. Another

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excellence, for young readers, is that we have here no attempt at making a continuous and detailed narrative; instead, as Professor Hart says, we have "merely the romance." By the recital of detached incidents the personality is brought out of the men *and women* who took part in the great struggle. Henceforth, if we have made proper use of this book, a series of vivid pictures should be in the young student's mind—of slave life before the war, of the attempts to free the negro, of the army enlistments, of the transportation, encampments, and actual fighting, of the conditions endured by the non-combatants, and finally of the work of such women as Mrs. Livermore, Miss Alcott, and Miss Barton in caring for the sick and wounded. We are glad to find included such inspiring contemporaneous poems as Stedman's "Cavalry Charge," Read's "Sheridan's Ride," Walt Whitman's "O Captain, My Captain," Whittier's "Barbara Frietchie," above all, Mrs. Howe's "Battle Hymn of the Republic"—poems which every young American should know by heart.

Sarah Tuldon: A Woman Who Had Her Way. By Orme Agnus. Illustrated. Little, Brown & Co., Boston. 5¼×8 in. 363 pages. $1.50.

Life among agricultural laborers and small farmers in the England of two generations back is graphically depicted in these pages. The author's Sarah Tuldon is a remarkable character.

Siege of Youth (The). By Frances Charles. Illustrated. Little, Brown & Co., Boston. 5×8 in. 293 pages. $1.50.

This is a character study, with art and journalism in San Francisco for its atmosphere, and love for the chief element in its not very convincing development. An accompaniment of amateurish philosophizing leads one to infer that the author is still under the siege referred to in her title. Later, we feel sure, she will write a truer book.

Simple French. Edited by Victor E. François, A.M., and Pierre F. Giroud. Henry Holt & Co., New York. 4½×6¾ in. 241 pages. 60c.

Sinful Peck. By Morgan Robertson. Harper & Bros., New York. 5×7½ in. 355 pages. $1.50.

A sea story by a writer of many popular and ingenious tales of ocean life, and one, moreover, who has thorough technical knowledge—a qualification not always possessed by those who use ships as fiction-stuff. The main idea of the story is broadly farcical. Sinful is one of a band of queerly nicknamed sailors whose early life has, we believe, before been told by this author; they have become middle-aged and rich, but Sinful loses an election bet to one of them and the penalty is that he shall go to China and back as a common sailor before the mast; he does so, but gets the whole dozen shanghaied on the same ship, and so plots that they have to come back with him also. There is a sort of rough humor about this, but the description of the bullying, fighting, maiming, stabbing, and general hatefulness all round that fill the ship is very far from humorous, and makes one feel that perhaps Mr. Robertson was not so much desirous of being an "American Jacobs," as some one not very aptly calls him, as to enter a protest against brutality at sea.

Sins of a Saint (The): An Historical Romance. By J. R. Aitken. D. Appleton & Co., New York. 5×7½ in. 346 pages. $1.50.

The Saxon Dunstan is the saint whose sins are set forth in this romance of tenth-century England. Long foot-notes distract the reader's eye and mar the pages, adding perhaps to the historical but certainly not to the literary value.

Solar System (The): Six Lectures Delivered at the Massachusetts Institute of Technology in December, 1902. By Percival Lowell. Houghton, Mifflin & Co., Boston. 5×7½ in. 134 pages. $1.25, net.

In the clear sky and steady air of Arizona the Lowell Observatory at Flagstaff enjoys a large astronomical advantage. From that post Professor Lowell reports what he has observed and inferred. The general reader, who must skip the mathematical processes that enter into this report, will find enough else that he can understand and read with profit. Professor Lowell gives very reasonable grounds for his conclusion that Mars is an abode of an intelligent and socially organized population. The open questions, and the mystery into which the study of our planetary system leads, seem just as many and as deep as they were before the telescope began to enlarge the circle both of knowledge and of ignorance.

Stay-at-Homes. By L. B. Walford. Longmans, Green & Co., New York. 5×7½ in. 344 pages. $1.50.

A long and, for Mrs. Walford, rather dull novel. As in her other stories, the author has a pleasant, refined manner, and depicts English social life faithfully, if somewhat too minutely. There is certainly no thrill here, but there is a good deal of quiet, sympathetic narrative.

Stories from the Old, Old Bible. By T. H. Robinson. Illustrated. Charles Scribner's Sons, New York. 5½×8½ in. 409 pages. $2.50, net.

An attempt to retell the Old Testament stories as the author imagines they would have been told by the chief personages in them. Isaac, for instance, tells the story of the attempted sacrifice of himself, Naomi tells the story of Ruth, Elijah tells of the test by fire on Mount Carmel. As the title of the book leads one to suspect, there is an occasional lapse into sentimentality. On the whole, however, the stories are told with dignity.

Text-Book of Plant Physiology (A). By George James Pierce, Ph.D. Illustrated. Henry Holt & Co., New York. 5½×9 in. 291 pages. $2.

Tu-Tze's Tower (The). By Louise Betts Edwards. Henry T. Coates & Co., Philadelphia. 5×7¾ in. 418 pages.

A novel and interesting book, containing atmosphere in abundance (the scenes in far-away Asia are made to appear oddly natural and near); some clever character-drawing, and a plot refreshingly unique, in which the author reserves for the reader, until almost the last page, a genuine surprise.

Use of Loan Credit in Modern Business (The). By Thorstein B. Veblen. (University of Chicago Decennial Publications.) The University of Chicago Press, Chicago. 8×11 in. 22 pages.

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Correspondence

What is Speculation?

To the Editors of The Outlook:

Can you state for me some principle in distinguishing between legitimate and illegitimate speculation? I have been accustomed to consider that all speculation on margins was wrong, both because the speculator furnished no service for his profit and it was therefore gambling, and because of the demoralizing results which I have seen arise from such speculation. But I confess the more I have thought the less I have been able to see the moral difference between such speculation and the buying outright of stocks, not for an investment, but for a rise; and I also fail to see why it is in principle any different from a very respectable form of speculation in land, where a man purchases land with a heavy mortgage, the amount he pays down being equivalent to the margin, and the bank loaning the money on mortgage instead of with the stock as collateral. If you can clear this matter for me, I shall be indebted, as several of my congregation have questioned me and I have been unable to answer them satisfactorily.

CLERICUS.

[The desire to get something for nothing is always and inherently a wrong desire, and any transaction, however veiled, which has for its object the gratification of this desire is an immoral transaction. Every honest bargain ought to be, in the thought of the parties to the bargain, intended for the benefit of both the bargainers. In other words, all life is for service, and no transaction is legitimate which is simply self-seeking.—THE EDITORS.]

An Explanation

To the Editors of The Outlook:

In your paragraph "A Negro's View of the Race Problem" in The Outlook of June 13 you say that I agree with Mr. Stone that it is the mulatto who occasions the *most difficult* element in the race problem." Your statement misrepresents my meaning and sets me in a wrong attitude on the question. Mr. Stone does indeed touch upon an awful truth, but what he states is but a partial truth, and a partial truth is more dangerous than a falsehood. There is no doubt that if there were no illegitimate mixture of blood between the races the problem would be very different from what it is. But because the full-blooded negro hears no sigh of the wrong in the sub-conscious region of his being such as the mulatto hears, it does not follow that he is free from the sigh of a wrong of some sort.

There is no doubt that there are mulattoes who yearn for social equality as such, and they can no more stop that yearning than one can stop the tide from returning to the shore. It is the yearning of the white father to return to his father's house. Many have already arrived there, and more are yet to arrive. And it has already come to pass that there is not only Caucasian blood in negro veins, but there is negro blood in Caucasian veins. Sins, like chickens, come back home to roost. On the other hand, there are many mulattoes whose yearnings and instincts lead them to seek the company of their mother's people. The writer is acquainted with families in which both these classes are found. Some of the members are passing for white, others refusing to do so. Many times have they been heard to say, "I wish I were black," while other members of the family wish they were white, and those who are able to pass for white do so. The writer who puts all the mulattoes in one class is guilty of a much too common injustice toward that large class of mulattoes who no more want to associate with whites than whites want to associate with them. They are not seeking to be white men, but *men*, which is far better. Many of them who refuse to do so could easily pass for white men if they wanted to.

The most difficult element in the race problem, so far as some are concerned, are those of the race who are determined to be men. No intelligent, fair-minded person will accuse Booker T. Washington of seeking for the much-talked-about "social equality," but even Mr. Washington, with all his "sweet reasonableness,"

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is a dangerous element to the author of "The Leopard's Spots."

I do not agree with Mr. Stone that the most difficult element in the race problem is the mulatto. From Mr. Stone's point of view, "the most difficult element" in this problem is the most ambitious; from my point of view, the most difficult element is the element that Mr. Stone calls "the real negro;" that is, the shiftless and ambitionless negro. The ambitious and thrifty of the race are not all mulattoes—nor are all the shiftless and ambitionless full-blooded blacks. It is remarkable what poor thinking the superior Caucasian can do when dominated by prejudice and preconceived opinions.

Please allow me to say this to your readers, before whom you have set Mr. Stone and myself together. You have put me where I do not belong. Please let me change my seat.

THOMAS NELSON BAKER.

Pittsfield, Massachusetts.

[In view of the position which Mr. Baker takes, it is interesting to know, as we learn from a correspondent, that he is not a Northern but a Southern negro, born of pure-blooded negro parents in Virginia, educated at Hampton and afterward at Mount Hermon, at Boston University, where he was valedictorian of his class, and at Yale Divinity School, where during his last year he took charge of a negro church in the city. Though originally a Methodist, he is now pastor of a Congregational negro church at Pittsfield, Massachusetts. He has not, however, sundered his relations with the negroes of the South among whom he was born and brought up.—THE EDITORS.]

Help for the Flood Sufferers

To the Editors of The Outlook:

Here are twenty thousand people driven from their homes by the overflow of the Kansas River. The water was from five feet to twelve feet in their houses, driving them out, destroying their furniture, wrecking their houses, and leaving a deposit of from one to four feet of mud as the waters receded. I have just been over the whole district, and talked with many who two weeks ago were living comfortably in houses that they owned, but to-day have only the clothes they are wearing and are dependent on charity for food and a place to sleep. Tents are furnished them, and food. Yet this cannot long be done without aid from abroad. There are forty thousand here who, living on higher ground, escaped the flood. These are giving liberally to aid their destitute fellow-citizens, but are wholly unable to meet the exigency. Mr. T. B. Gilbert, the Mayor of the city, is a man of excellent character and good business ability. He asks for aid. All funds sent to him will be wisely used for the relief of these sufferers.

I write this because word has gone out, "Kansas City chooses to take care of herself, asks no aid for her flood victims." That is true only of Kansas City, Missouri, which is the home of men of wealth, and has only 3,000 flood sufferers among her 175,000 people. It is not true of Kansas City, Kansas, which has only 60,000 people, none of them wealthy, and has 20,000 homeless and in need.

JAMES G. DOUGHERTY,
Formerly Pastor of First Congregational Church.

Kansas City, Kansas.

Charitable Work for Girls in New York City

The Wilson Industrial School for Girls, 125 St. Mark's Place, New York City, has made an appeal to the public for a new endowment, and this appeal calls attention to the half-year of benevolent work in that locality accomplished by this noble charity and by other institutions. The cheering thing about all of them is that they represent up-to-date endeavor. The Wilson Industrial School for Girls was the first industrial school for girls in New York City; it gathers the needy children of the neighborhood into a healthful home, where a hearty midday meal is provided and where the children are taught the simple branches of education, also sewing and household work. Once a week there is a mothers' meeting for sewing, as well as religious instruction, and the homes are visited by a competent Bible reader. Out of this work has grown a mission church, where regular services are now held. It is interesting to note that in 1876, in the Wilson School, the kitchen-garden system was organized, and in the same year the matron of the school organized the largest boys' club in the city. This old-established school and

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mission has a right to appeal to the public for $100,000 or more, to place it on a permanent basis. The treasurer is Mrs. C. B. Hotchkiss, 201 West Eighty-seventh Street.

The Berkshire Industrial Farm

To the Editors of The Outlook:

The writer has been requested to prepare a brief notice of a recent parlor meeting in behalf of this excellent institution. If only in this brief space one could bring before the readers of The Outlook the words of the speakers and their cordial reception! Mrs. Mayo presented its work in detail, with interesting personal sketches of the boys, and with special reference to the "graduates" of this year and their satisfactory record. Dr. Charlton Lewis and the Rev. Mr. Wright, of Morristown, followed with effective analysis and commendation of her words. They emphasized the vital need of preventive work, the striking advantages of this institution, in its fine situation, healthful climate, and exceptional home atmosphere. In presenting its financial claims and needs they approved its practical methods and ideal results. May those readers of The Outlook who have been interested in the many lines of reform work study this one thoroughly.

It is a charming place to visit, and they will be cordially welcomed

The treasurer's address is: Mr. Robert Carter, Morristown, N. J.

For printed information apply to

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It seems an ungracious thing to ask for support for a house that bears one's own name, but the managers say I must and there is no help for it. And, after all, what is in a name? It is the thing that tells—the work. Readers of The Outlook know what that is. They sent quite half of the two hundred and fifty mothers and children on their happy holiday to Twin Island, in Pelham Bay Park, last summer. Their gifts paid the butcher and the baker. Could they have looked in upon the little colony, upon the children huddling close about mamma on their little white beds, a little afraid at first of the big rooms—ever so much bigger than the whole tenement flat at home—of the patch of ghostly moonlight on the floor, and the shadows of the waving branches outside; could they have seen them waylaying minnows and fiddler-crabs in the tide-filled hollows along shore, cheering the gay excursion steamers that went by on their way, or plucking the flowers that grow all summer on the island, they would have had their reward indeed. Over against the tenement street, with its fretful jam of childhood that makes your heart ache, there will ever stand since last summer in my memory that other picture of happy children singing under the trees, the sea wind cooling their wan cheeks and painting the sunset there. In the depth of the winter that is past, when I was traveling in the far West, I heard their little voices, and above them, and the wash of lazy waves on the shore I heard another, "Inasmuch as ye did it to the least of these, ye did it unto me." That last spoke to you who helped.

"If heaven is anything like this," said one tired mother, "I don't care how soon I go there." It was a little boy in far-off Kentucky who did that. I have his letter yet. "The money is my birthday present from my mother," he wrote. "I am eight years old." There ought to be a very happy little boy out there. There certainly was one at this end belonging to the mother who was tired no longer.

The home is open once more, and we ask our friends to help keep it open till the fall storms drive our children home. Not only they and their mothers come there; papa and the boys come over Sunday for a day of real rest. The whole family together—that is something we had not dared dream of till the city government gave us the house rent free. Friends furnished it, so that we are at no expense for anything but just our boarders. It costs $2.50 a week to provide for a mother, $1.50 for a child, and $3.50 for mamma and the baby. Is not that worth while? Our treasurer, Miss Clara Field, will be very glad to receive the gifts of Outlook readers at the settlement house, 48 Henry Street. We are all of us more grateful than we can tell for last year.

Jacob A. Riis.

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MILK WHITE HANDS
LILY WHITE FINGERS
CHEEK OF ROSE AND
BROW OF SNOW
BLOOM OF YOUTH
AROUND HER LINGERS
WHO USES
HAND
SAPOLIO

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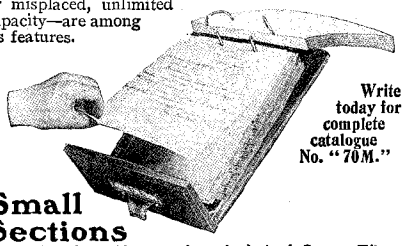

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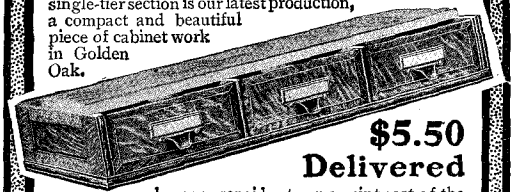

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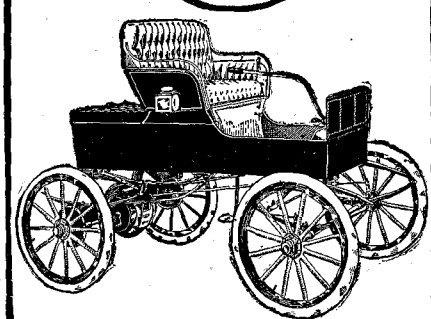

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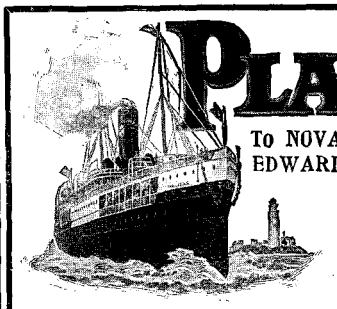

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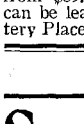

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Special Deposits in Trust Companies	545,527 84
Real Estate	1,593,892 06
United States Bonds	2,040,000 00
State and City Bonds	2,869,000 00
Railroad Bonds	1,375,430 00
Water and Gas Bonds and Stocks	519,000 00
Railroad Stocks	6,174,550 00
Bank and Trust Co. Stocks	456,250 00
Bonds and Mortgages, being first lien on Real Estate	112,750 00
Premiums uncollected and in hands of Agents	985,872 94
Interest due and accrued on 1st January, 1903	9,315 79
	$17,108,635 12

LIABILITIES:

Cash Capital	$3,000,000 00
Reserve Premium Fund	5,986,873 00
Unpaid Losses	757,114 48
Unpaid Re-Insurance, and other claims	853,608 95
Reserve for Taxes	75,000 00
Net Surplus	6,436,038 69
	$17,108,635 12
Surplus as regards policy holders	$9,436,038 69

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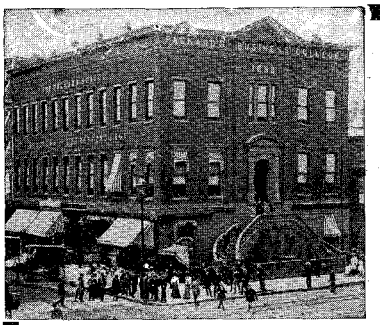

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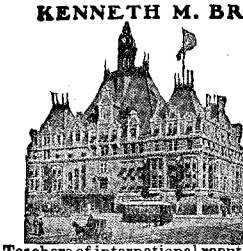

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